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UNITY

A MAGAZINE DEVOTED TO CHRISTIAN HEALING.

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UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

A monthly magazine issued the first of the month by
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917 Tracy, Kansas City, Missouri
CHARLES FILLMORE AND MYRTLE FILLMORE, *Editors*

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Unity is a handbook of Christian healing and Christian living.

The purpose of Unity is not to found a new sect, but to give the people a practical application of what they already have through their church affiliations. Unity stands independent as an exponent of Practical Christianity, teaching the application of the doctrine of Jesus Christ in all affairs of life; explaining the action of mind—the connecting link between God and man; how mind affects the body, producing discord or harmony, sickness or health; how it brings man into the understanding of divine law, harmony, health, and peace, here and now.

Unity is also the organ of the Society of Silent Unity, an organization through which an immense amount of help is being extended to suffering humanity everywhere. No matter how desperate a case may be, the Society of Silent Unity will take it.

Believing in the innate honesty and justice of all men and women, we receive voluntary offerings for all our ministrations. No demand for money, no charge against any one, has been made in the more than thirty years of our existence.

If you or your friends are sick or unhappy, in poverty or financial difficulties, or in trouble of any kind, write or telegraph to this Society, and you will be given our ministry at once. All correspondence is confidential.

Send all requests for help to Society of Silent Unity, 917 Tracy, Kansas City, Mo.

ALL THAT IS MINE IS THINE

VIVIAN YEISER LARAMORE

I am a necessary part
  Of God's great whole.
He needs this outward urge
  That is my soul;
And I am girt about
  With stars and moon and sun,
Knowing that my God
  And I are one.

And every leaf and flower,
  And every bird and beast,
And every wind that bloweth
  From westward and from east
Brings an added token
  Of brotherhood divine,
Proof of the Master's promise:
  "All that is mine is thine."

METHODS OF MEDITATION

JENNIE H. CROFT

FOREWORD

ANSWERING the call for instruction in methods of meditation, of getting the greatest benefit from concentration and from the silence—in fact, for general information upon the subject—it was borne in upon the writer that this is a subject so little understood by beginners in the study of Christian metaphysics that it should be given special attention by instructors.

During several years of teaching of the silence and of the methods and the practice of the silence, the writer has found it expedient to divide the instruction into four distinct parts. Each part depends upon each of the other parts, not being complete and effective until all are understood and utilized.

INTRODUCTION

Part one deals with relaxation. This is a physical training in which the body is taught to obey mental commands.

Part two takes up concentration. Through this practice the mental nerves and the mental muscles are trained to obey, just as we have taught physical obedience.

Part three relates to meditation, which is a blend of the two preceding exercises and leads on and into that which is more spiritual. Here we begin to know and to get the benefit of an inner power that we have set in operation through our relaxation and our concentration. In this exercise we consciously make this inner power an integral part of our whole being, through our intelligent use of it. We believe that man cannot know God without having meditated on Him; conse-

quently the practice of meditation is very necessary to our spiritual growth.

Part four we name "Realization," which is the outcome of the three exercises, relaxation, concentration, and meditation. Realization is purely spiritual in its working and in its power. Beginning with the physical, we go on through the mental into the intellectual, where we meditate upon whatever we desire to hold in mind, until the spirit of it becomes a part of us and continues to unfold in realization. Realization is not temporary; it is an eternal activity. After realization, the soul becomes more and more identified with its own divinity. The more we practice realization the more we know of it and the more quickly we find its value and observe its enlightenment of our whole being. We come to know God, to know ourselves, and to know the relation between ourselves and God. We advance into the realm of conscious knowledge in which we know that our eternal Father, the Source of all, is one with us in omnipresent power and wisdom.

Lesson I

RELAXATION

Beginners in the science of meditation are prone to think that entering the silence means only the stilling of thought. But there is more to the silence than that, and a preliminary to the silence is the stilling, the easing of the body from physical strain.

It is impossible to cease mental activity if the body is tense, if the nerves are taut and the muscles are rigid. Under these conditions, Spirit has very little opportunity to find entrance into the body. Then, it is necessary to train the body that it may respond to the mental suggestion of relaxation. There being no absence of life, substance, and intelligence in any atom of our physical selves, the intelligence residing in each atom will respond

to the word of command spoken by the divine intelligence through the conscious mind.

In teaching the body to obey, we begin with the very top of the head. The student may think that it would be impossible to relax in this part of the body, but there are nerves and muscles both outside and inside the skull, and we may speak to them, bidding them, with the authority that comes from the inner self, to let go all tension. They will obey. We mentally direct our attention to this region, and three times speak slowly but firmly the word, "Relax." We continue with our attention at this point for a short time, that the word of command may become operative. We remember that it is not the personal self, but the Presence within that is doing the work.

From the top of the head we drop the attention to the muscles and the nerves of the forehead. It is here that we begin to notice the effect of relaxation. The tensity of thought, or of emotion, has caused us to frown or to wrinkle our brows, but in this practice of relaxation we become sensible of the smoothing out of the fleshly covering of the forehead, and a sense of peace is noticed. Then we say: "Relax, relax, relax."

Next we center our attention upon the muscles and the nerves about the eyes, and at our mental command of "Relax, relax, relax," the eyelids fall lightly and softly together without any effort. There is no rigid closing of the eyelids, but there is a gentle letting go of all eye tension.

Continuing this drill in relaxation, we come to the facial muscles and the nerves about the nose and the mouth. Here we again repeat the formula: "Relax, relax, relax." It is quite habitual for us to purse the mouth into some fixed position, whereas, responding to this mental command, the muscles and the nerves relax and the lips assume a natural and more beautiful position.

The neck is the column by which the head is supported, and there are many muscles with their accompanying nerves governing the motions of the head. Responding to the command of the mind, these muscles and their nerves relax, and the neck falls into a natural position, the chin retreats from unnatural prominence, and all the adjacent parts relax into positions of greater ease and flexibility. A desire to make haste is a pronounced trait of most Americans. Since they are not conscious of the influence of this trait, they are likely to thrust their chins forward with the unconscious idea that they are hastening to their destination. The very habit of thrusting the chin forward is a misuse of energy. When this habit is corrected through the practice of relaxation, the energy that was misused becomes an aid to mental and to physical activity. By the conservation of this energy, through the practice of relaxation in the neck, we begin to feel the results of what we began in the top of the head. This work in relaxation must be faithfully done.

Next the shoulders claim our consideration. Centering our attention upon this part of the body, we repeat the usual formula, "Relax, relax, relax," remembering to speak the word very slowly, and through the imagination picturing and feeling the burdens roll off and the shoulders assume a position of comfort. It is a pronounced trait of human nature to believe that man must carry burdens of every sort and description, but by our letting go of the nerve and muscle tension, Spirit within discards the burdens. At this point in the exercise we may claim and may realize the fulfillment of the promise: "Come unto me, all ye that labor and are heavy laden, . . . Take my yoke upon you, and learn of me; . . . For my yoke is easy, and my burden is light." This means that by our relaxing and letting go of the personal self and uniting ourselves with the Christ self within, the burden has been entirely dissolved.

We advise the student to give particular attention to this special feature of relaxation.

In relaxing the arms we begin at the shoulders and relax to the elbows; then to the finger-tips, proceeding after the usual form until the arms are perfectly limp and we feel that they might drop from the shoulders if they were not permanently attached. We are now beginning to feel a state of rest, which the process of relaxing from head to finger-tips has brought about in our bodies.

We next consider the part of the body containing what are termed the vital organs. Here are great nerve ganglions and muscle centers, which act in response to the mental attention and authority that we direct to them. We classify the trunk of the body in three divisions: the upper part, the diaphragm or center, and the lower part comprising the abdomen and the small of the back. To each one of these divisions we direct our attention as though we were looking down into it, and to each separately we go with the drill in relaxation until there is an inner feeling (not a sensation, but a knowing feeling) of harmony. This feeling is not mere passivity but is concordant activity. We should take at least five minutes for the practice of relaxation in each of these sections of the body.

The lower limbs now claim our attention. As we proceeded with the arms, so now we shall treat the legs from hip to toe, slowly bidding the nerves and the muscles to "relax, relax, relax."

Our final relaxation takes place at nearly the center of the body, in the largest ganglion in the whole body, the solar plexus. While dwelling in thought upon the practice of relaxation at this center, we often become conscious of a spiritual awakening, as though the very presence of the Christ were making itself felt throughout the whole being. The personal self has ceased its dominion over us; the divine nature has been aroused to activity and its harmony permeates us. Many times, as a result

of relaxation in this vital center, instantaneous healing has taken place.

We advise that in every practice of the drill in physical relaxation you take your most comfortable chair and sit in the most comfortable position, so that there will be no strain upon the body anywhere. Put everything out of your hands as you put everything out of your mind, and relax until you are inert and are unconscious of your body. We suggest that if it can be so arranged, you take the same time each day, the same room, and the same chair. In this way you impregnate yourself and your surroundings with a consciousness that is in accordance with your thought, and you can much more readily get into the realization desired.

SERVICE

There is a difference between merely serving, and true service. We may aid with material means one who seems to lack, we may lift a brother who has fallen by the roadside, or give counsel to a friend; but both he who serves and he who is being served miss the joy and spiritual blessing unless the act is prompted by love.

When each act is accompanied by an out-streaming good will, when we give of our very selves as we serve, then, and then only, may it be termed true service.

The highest service is not only loving but constructive in its mission. The mother who relieves the child of every responsibility until she retards his development and weakens his character, would serve with a higher meaning by showing him the joy of being able to help himself and others.—*Daily Studies in Divine Science.*

No man has ever come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him He gives him for mankind.—*Phillips Brooks.*

SOME QUESTIONS ANSWERED

CHARLES FILLMORE

Do you teach that our physical bodies become immortal here and now?

WE TEACH that the physical body, through the process known as regeneration, may become immortal, here and now, without going through the experience called death. The mortal must put on immortality; the corruptible body must become incorruptible.

Man is threefold in nature—he is Spirit, soul, and body. People have, in the past, thought that they could discard the body as they would discard an old garment, but spiritually quickened persons find that the body is just as important as the soul. They find that if they, through sin, crowd the soul out of the body, they have no avenue through which to express, and are thus handicapped. A soul without a body through which to express is like a great power minus machinery.

We do not see how one who has failed to demonstrate life in the body, and has laid away that broken body, could be resurrected in that same body. In such a case the logical way to resurrection would be for the soul to be reincarnated—to go through the process of rebirth, and again try living in an undying, healthy body.

The immortal body, the incorruptible body, is an electrical body, or rather, it is animated by a force even finer than electricity. As one unfolds under the spiritual law, one's environment must change accordingly.

I am very much interested in the statement that you made in Weekly Unity and in other of your writings, to the effect that Jesus still lives "in the fourth dimension" and that he has a body and has been seen by Unity workers. Frankly, I cannot but doubt tremendously that Jesus

is alive in any form today. While I know the sincerity of those who claim to have seen him, their claims seem illogical to me, if I am correct in my understanding of the form which they claim to be his. I gather from what I read that he has a body "not unlike his earthly body." In the fourth dimension what use would he have for hands and feet? Where all is pure vibratory condition, where thought is manifestation, . . . what need to travel on feet, when wishes instantly become manifest as desired?

The objective existence of Jesus cannot be proved to any one who has not developed the soul faculties that will open up to him what is called the fourth dimension. Your questions indicate that you are limiting the present body of Jesus to what it was when he was in the third dimension. You might as well try to describe a bird in terms commonly applied to a fish. Because a bird has feet, it does not follow that the bird has to travel on its feet. So with all other members of its body: They are potential ideas in limited manifestation. The fish's fins, for example, are but the first expression of the bird's wings. Although we see Jesus in bodily form, that body means a great deal more to him than our bodies do to us. Jesus has the power to project his body consciousness into form in proportion to the power of his ideals.

People doubt that Jesus rose from the dead. Yet the New Testament gives historical facts that bear out his resurrection, and different witnesses saw him after his crucifixion. He talked with Paul and John out of the heavens or the fourth dimension. You doubtless would not accept my testimony if I said that I had talked with him in the fourth dimension. The reason why Jesus does not show himself in the dimension of the flesh is because he has raised his atomic vibration to the standard in which the race was originally cast. In other words, the whole race is functioning in a body consciousness which is below grade. Jesus was the first to raise his body consciousness to the original rate of

vibration, which was 186,000 miles to the second.

The people who are trying to pull Jesus down so that they can see him in the flesh with their limited sight are looking at the situation from a fleshly viewpoint. Jesus plainly taught that he was from above and that the people to whom he talked were from below. But he also taught that they could be lifted up to his plane of consciousness and that he would prepare a place for them—that is, open up a place in the ether into which all may enter when they have raised their consciousness of life to the plane of his consciousness of life.

Instead of questioning and doubting certain truths that you do not understand, you would expedite your spiritual unfoldment if you would exercise faith in the so-called invisible and believe more than you can prove. We have to have faith in things invisible; through that faith we are lifted up in our consciousness, and can see plainly that certain things are true which before seemed mysterious.

We have in the radio ample proof of an energy in the heavens that transcends our present consciousness of time and space. To take advantage of the radio ether our voices have to be "stepped up," that is, amplified until the vibrations synchronize with the ether. This amplification begins in soul and body when we are quickened by the Christ Spirit. Jesus said: "I came that they may have life, and may have *it* abundantly." Paul had an inspiration when he wrote to the Thessalonians that those who are alive in Christ "shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

I cannot agree with you that Jesus passed into Spirit in the natural body, because the body was flesh, bone, and blood. I should like further explanation.

Paul said, "Flesh and blood cannot inherit the

kingdom of God," and in Genesis we read: "Dust thou art, and unto dust shalt thou return."

We do not teach that flesh and blood can enter into the kingdom of the heavens or that our physical bodies in their present conditions can be taken up into the fourth dimension. We do teach, however, that physical bodies can be changed, as Paul taught: "Be ye transformed by the renewing of your mind." Paul also taught that our mortal bodies should put on immortality. Such transformations are not brought about by death, but, as Jesus taught and demonstrated, by our being born anew—born of "water," which represents cleansing, and born of "Spirit," which means becoming spiritual. This rebirth in its incipiency is brought about by the spiritual healing of the body. The same forces that restore the body to health can be used to transform it completely and make it so healthy, so pure, and so perfect that it will never again be sick. In this process of purification and renewal the body becomes more and more transparent until it is so charged with life that the vibrations of its cells are raised to such a high point that the present physical sight of man can no longer behold them. This raising of the cellular vibration of the body is under way in thousands of persons today, and it will go on until men everywhere will realize more and more that life can be expressed in all its perfection through the bodies which we now possess. In this way death will cease, and we shall have a perfect race, dwelling right here, not necessarily on the earth, but in the ether that surrounds and penetrates the earth.

Jesus understood this spiritualization of the physical body and taught it in parables and illustrations suited to his age. He was the forerunner of the regenerated race. He said that the son of man must be lifted up as Moses lifted up the serpent in the wilderness. He

also said: "And I, if I be lifted up from the earth, will draw all men unto myself."

The work of Jesus in overcoming death is of great help to those who are striving to attain eternal life. When we make union with him in thought, the spiritual nature in us is sympathetically quickened and all the life functions in the organism are set into a much higher rate of action. So we strive in all our ways to follow Jesus in the regeneration, because his work has made the way so much easier. His blood, or life, saves us from the sins in adverse or satanic cross-currents of the flesh. In this we see that there is an esoteric or hidden teaching in his crucifixion on the cross. His agonies on the cross represent cross-currents of mortality. Jesus now dwells in the omnipresent ether, or heavens, and through him we make union with God, the supreme Spirit of man and of the universe.

Let us emphasize that all this change is brought about through the unity of spirit, soul, and body here in this place. We should not for one moment expect to sit at the right hand of Jesus if we allow the body to die and to become separated from spirit and soul. Jesus said: "To him that overcometh will I grant to sit with me." (A. V.) Spirit, soul, and body are one and man will never demonstrate the divine perfection for which he longs, until he has rounded out his trinity—done away with all walls of partition and made himself one complete whole man after the pattern made by Jesus Christ. This is the real at-one-ment.

HE LEADETH ME

He leadeth me! Oh, blessed thought!
Oh, words with heavenly comfort fraught!
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me.

—*Selected.*

PRAYER

HORATIO W. DRESSER

AS PRAYER is one of the great essentials of the spiritual life, it is well to renew our thought of it from time to time. This may be done in a practical way by considering why it is that some people lose the habit, that is, give up prayer as a regular thing. Or, we may look back either to our own childhood, as we see it now, or we may look to the childhood of the world; for there is a period of experience known as "the open vision" that people, both young and old, lose for a time, the reason being that people become more external in their interests and occupations and also in their consciousness. This means neglect of the realities that center about the secret place of the soul. As no man serves two masters, when he gives himself to mere things, the interiors of his mind become more or less closed. Hence, he ceases to pray; for prayer is communion or meditation, and has value in proportion as it springs from within.

We also notice this relationship between inner and outer in the cases of persons who have given up the habit of prayer but who feel a need for it when some new or critical experience taxes their usual resources. People in such need find it necessary to start with repetitions or formulas borrowed from others, words that they repeat until in time the Spirit of prayer begins to return. In fact, most instruction concerning prayer, meditation, the silence, contemplation, or whatever we call the experience of communion, is for the benefit of those who have more or less lost touch with spiritual sources. We notice, for example, that people start to pray without considering in what way and under what conditions prayer is answered. When we raise the question of the effectiveness of prayer, we naturally be-

gin anew with thought concerning the secret place of the heart in which the Father sees what we really are and what we have need of, in contrast with what we thought we needed when we judged by external interests and appearances.

If the open vision which man is said to have enjoyed in primitive times was made possible by innocence, purity, spontaneity of spirit, the experience was not sight or vision alone but included receptivity throughout the inner nature. In this larger receptivity there is no desire to regulate or control for self-interest the divine inflow, but rather an aspiration to receive whatever will bring blessings in any phase of one's life. This state of receptivity is the condition for receiving guidance or wisdom applying to the need or situation at hand. It is likely to lead the way to spiritual perception or intuition. In ancient times this vision is said to have taken the place of a spoken or written revelation. There was no need of revelation while men found the Word written in their hearts. Instruction concerning spiritual things is needed at a later time, that men may work forward to new experiences of discovery concerning the Word inscribed in the heart. Naturally we pray that this great disclosure may be made to us; hence, we choose for our meditation the thoughts that imply the great truth that the Word is always with us.

If then we describe prayer, in this connection, as the sincere effort of the soul to attain direct communion with spiritual realities, to discern the divine Word, we see by contrast that some of the obstacles which have intervened to keep men from the open vision have been intellectual, others have been matters of will, desire, the emotions—in brief, all activities that have unduly attached the mind to the external world. So, too, in our own case, some inferior motive has stood in the way. Realizing that this has been true, we naturally begin by

praying that our inferior motives may be lifted up and purified.

Genuine understanding of our actual state is essential, for no man prays effectively who has not made up his mind. It is impossible to pray aright while we dally with external and selfish interests, making a few concessions with the hope that we may retain our usual mundane desires in full force. When a man prays with openness of mind and heart because he serves one master in all sincerity, he has already made a separation in spirit between what he now wills to be and what in his self-love he has been. The answer to his prayer will be according to the degree of his allegiance to the ideal that he chooses.

Obviously it would be needless to give our heavenly Father information about ourselves, to bid him intercede in our conflicts, or to ask him to grant personal favors. We seek the secret place because we realize with what marvelous foresight that which we need has been provided. We need prayer of the inward kind every day of our lives, surrounded as we are by activities that keep us absorbed in externals. We need it because we find it difficult to work back into the right attitude of responsiveness without spiritual help. We need prayer as a vitalizing experience, quickening our minds and our hearts to genuine service; because good intentions are not enough. In true prayer we do not dictate, but we ask: "What wouldst Thou have me to do?" In such prayer we are interiorly quickened by divine life, and our part is a response to this quickening. Then will naturally follow renewed endeavor to take up the round of activities that life puts before us, in the spirit that this interior worship has disclosed. Of course we shall not ask to have any change made in the sequence of activities flowing from the inner life into outward conduct. Wise provision has been made for all these changes.

Prayer, to be sure, has varied aspects. It is both a

vitalizing experience in which an uplift of Spirit predominates, and also a conversing with our heavenly Father in which passing thoughts help us to attain the right attitude. Thus public prayer has a value in the example it gives of an open, sincere heart. Prayer is also significant because it is more intuitive than intellectual; it is unlike mere repetitions correct in form but lacking in spirit. People like to borrow formulas. It is a simple matter to use stereotypes, but there can be no real conversation without intuitive newness and a yearning of heart. It will not then be necessary to borrow all our words.

Prayer is also a test of faith, and is ineffective so far as we lack faith that what we most need is nearest at hand. He who is willing to take the next step, even though in the dark, finds that faith has its "perfect work." Such prayer also springs from love, since it voices our real affection, not our pretenses. There is a certain joyfulness in interior prayer. Our solemnities are likely to close the door. Soberness or sanctimoniousness calls attention to itself as an act of self-righteous piety. It is not necessary to be solemn and serious in order to pray.

It is inspiriting to regard prayer as an activity unceasing, to think of the secret place as ever open, like a cathedral which one may enter at will. If the ancient saying is true, that "to work is to pray," then work is prayer when it springs from an interior or spiritual motive: True work is service, in contrast with mere labor. It is obvious that service avails in proportion as we put our hearts into it. Work also avails when done because we believe it is right, as in serving our country in time of need. Thought is work, too; so is will. Our deeds bear testimony to the kind of prayers we utter.

Interior prayer is also realization, in the sense of vivid consciousness that we are communing with spiritual reality that is living today, in contrast with reality which

is looked upon as merely historical. Whether a public prayer, hallowed by association because we like its poetic imagery, seems real to us depends upon the degree to which it manifests newness of spirit. Most public prayers, like all repetitions of a creed that needs to be revised, are likely to fall short of the religious values that are kept alive by a renewing faith.

Since inner realization forms part of true prayer, silence before prayer and after it is a means of renewal; and silence is often more impressive than words. The Quaker does not "break the silence" until it seems to have touched the soul. Words are, after all, instrumental rather than final. The clergyman must often read prayers, whether or not he wishes to pray, while the layman who prays because he is moved to voice his sentiment may convey a real message from the heart. Prayer is meant to lift us above what is merely personal or private.

Yet our selfhood is greater as well as lesser. Some prayers, like the hymn, "Lead Kindly Light," have sprung from a special need that voiced the soul's outpouring. "Lord, teach us to pray," is still our sincerest request in the face of all the wisdom that has been given us on this perennial subject. "Hear the right, O Jehovah," we say in our query, lest we should not pray as we ought; "Hear the right, O Jehovah, attend unto my cry; give ear unto my prayer, that goeth not out of feigned lips. Let my sentence come forth from thy presence." Let our prayer rise from the inner sanctuary, whatever we also say and whatever we may do by way of mere outer observance. We pray that what we say will accord with the truths and realities of the heavenly vision, a meditation of the heart wholly acceptable. Thus prayer may be in deepest truth an effect rather than a cause. The old notion that it was a cause, on the human side, sprang from the view that man had power to invoke Divine aid to change the course of

events; that God, when appealed to, would remove one's enemies or critics.

Since true prayer may prevail wherever two or three gather in spirit to constitute a church or a community, we naturally ask ourselves whether the spirit of prayer still prevails as it might. If there is no hunger, no dissatisfaction, we ask why a given religious body continues to exist. There is certainly reason for dissatisfaction in so far as our experience falls short of the open vision. We are reminded of the reality and need for prayer when loved ones go forth to war, cross dangerous seas, and enter the battle line. There was surely much that was genuine in prayers that went forth during the World war. Some were doubly tested: by parting company for the time with dear ones to whom they drew more closely as they said farewell, and by facing new experiences that brought into spiritual action whatever faith they possessed. Such men prayed, not to the god of war, but to be strengthened to do their part, whatever that part might be, regardless of the dangers. What some feared, so a French soldier said, was not danger or death as such, but the mental weakness to which they might yield when courage was called for. An English soldier wrote:

> We had to resist the enemy for twelve consecutive hours under the fire of artillery, for the order was that we should be killed rather than retreat . . . With this passage of the ninety-first Psalm always before my thought, "There shall no evil befall thee, neither shall any plague come nigh thy dwelling," I worked without ceasing. A piece of shell struck me near the heart, but when it struck me it had lost all its force and had no power to hurt me.

Probably man's faith always sums itself up in a single thought when he is hard pressed. This thought is his prayer, which he takes hold of as he might grasp a helping hand if he were apparently about to sink beneath the waves for the last time. The threatening presence of danger leads men to pray, even men who

have lost the habit for years. Even more than the approach of old age and death, the coming of danger may make a man realize that in himself he is powerless; so he may rise above himself, made strong by the spirit of prayer. Thus the war may have added genuine members to the church invisible, "not made with hands." It certainly made prayer more real and appealing to some who scarcely knew how to pray before.

It is surely human to ask that those in danger may be spared, and so we pray with special heart yearnings that strikingly contrast with the fate-driven mechanisms of war. Sometimes the threatening danger wanes simultaneously with the prayer, as in the case of a service man who, hearing enemy airplanes approaching at dead of night, instinctively cried out asking that the bombs might fall in the field near by, not upon the neighboring barracks, where they might slay hundreds. At the very moment this prayer was breathed in spirit, the bombs fell in quick succession, each and every one at a safe distance. It seemed to be an instance of cause and effect, as was the prayer of Moody, the evangelist, on a voyage amid a great storm—a prayer which was believed by him to have saved the ship and all on board. We do not hold, however, that personal desires are always decisive. We ask indeed for all sorts of things, but we believe that what is really given through prayer is what comes with Divine causality through the law and order of the universe, never by caprice or by sheer intervention.

It is surely true, as many assure us, that prayer is more efficacious than we realize; sometimes we have but to ask. When we are ready, results come quickly. If what we pray for is according to divine order, there is a way to its fulfillment, and this way is as near at hand as our longing for it; hence true prayer is for guidance. "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them."

The human condition is faith. In faith we may ask what we will. The more truly we give ourselves to our prayer, the more likely it is to be answered, although the time of the answering is not for us to determine.

First forgiving those who have aught against us, we make ready in various ways in spirit to observe needed conditions other than the general one of closing the door upon earthly things that we may pray "in secret" for that which the Father is ready to bestow. We pray at times by withdrawing into the wilderness, to a mountain top, or at night, when an undertaking of supreme importance is before us. In all this prayer we are praying to make ready for prayer, as the soldier prepares his mind against the fear that he may be afraid. Prayer is often largely anticipation. When the proper time actually comes we may find the way open before us.

When Jesus prayed on one great occasion, the fashion of his countenance was altered, and even his raiment seemed white and glistening. We realize, in ideal at least, that the greater prayer is the opening of spiritual vision, is the transfiguration. Catching the vision, in thought at any rate, we realize that our spirits should be lifted into heavenly light, that we may see the way. Were we able to remain and to walk in that light, we should scarcely need to pray. But we do not seem to remain long in this attitude of acute consciousness of the ideal way. We are always returning and returning to it from our lapses into externality. Each time we find ourselves learning the same lesson, making the same effort, yet with greater results.

"Thy kingdom come. Thy will be done, as in heaven, so on earth," is then the prayer that ever reminds us anew. True prayer sends us forth to labor in the vineyard, to help establish the kingdom in natural

things. At times we seem to be making no headway, especially when the world is in the throes of a great upheaval. We pray for light, for strength, for those in need, and in gratitude for our blessings, and always with the realization that it is to *our* Father for *our* daily bread, in longing to be set free from *our* trespasses, that *we* may be forgiven, that *we* may be taught conjointly to pray. In Christ's name we pray especially for this social realization: "That they may all be one; even as thou, Father, *art* in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me."

Prayer becomes real for the individual who enters into its realities so as to make actual those spiritual gifts which are always at hand. Although prayer is in a way social, that is, it is part of the worship in churches and in meetings for meditation, each one must do his part, must open the interiors of his spirit, lift his understanding into spiritual light, apply the spirit of worship to himself. For prayer is not a mystery or miracle, not a power that steals in to accomplish its work with us whatever we may do. It is realization, on the part of the individual, of the divine wisdom, love, life, power, ever at hand but awaiting the individual's response of heart or spirit. Its realities are in the living present. Its spirit is to be entered into now. Thus regarded, prayer is simple with the simplicity of Spirit, the beauty of the eternal silences which ever surround us and await our recognition.

Early Christians did not insist upon either the birth or the crucifixion of Jesus as the essential; but his reappearance after his burial, and the faith that it engendered of the final salvation of that indispensable instrument through which we must function—the body—was the pivot upon which all their teaching and work revolved.—*Richard Lynch.*

A WORD TO THE WISE

ARTHUR DUDLEY HALL, D. M. D.

HERE are those who evidently feel that it is not always necessary to pay for the good things that they enjoy. The following question may be one of yours, and its answer may be the means of bringing you into a realization of the value of the principle of life.

"Is it possible for any one to be healed fully without entirely changing his way of living—which would be a long process—or could one be healed if he changed his viewpoint regarding disease and still kept on with his little sins?"

A satisfactory answer to this question must necessarily deal with several ideas. It will not be out of place to remind you that the truth of being is that there is only one Presence, Power, Mind, and Life. This Presence, Power, Mind, and Life is good; it is what we understand to be God. "The Lord our God . . . is one." "I am Jehovah, and there is none else." "I [God] am the Alpha and the Omega, the beginning and the end," or, in other words, Good is infinite. This truth is the principle by which all manifestations are governed. Every principle is invisible. To illustrate: The principles of music, chemistry, and mathematics are not tangible to any of the five senses. All things in the visible world, the various circumstances and conditions which we cognize through our senses, are the results of our use, misuse, or nonuse of the principle of life. If we are not rightly and continuously using our knowledge of the truth of being, our world of visibility is unsatisfactory; we experience adverse conditions of mentality, body, and affairs.

"There is a way which seemeth right unto a man, but the end thereof are the ways of death." Death not only means the loss of consciousness of life in the

body, but it also means a time of nonaccomplishment or inactivity. The "way" referred to in the foregoing quotation is the conforming of one's mode of living to points of view based upon facts that have been gleaned from reports of the senses.

There is a way, however, which will end only in the experience of good. "I am the way, and the truth, and the life." I AM means the reality, the principle of life, the truth of being. When we are steadfast in conforming our mode of living to the principle of life, our experiences bear witness to the truth that there is but one Mind, one Life, one Power, and one Presence, and that this One is absolute Perfectness.

Everything—every circumstance and every condition in our world of activity—is the direct result of our use of what we believe to be true. The "relativities" are the results obtained through the correct use, the misuse, or the nonuse of the reality—the principle.

"The wages of sin is death." The results that one obtains through sinning take form as loss of consciousness of life in the body, nonaccomplishment of the things that one would like to do, experiences of lack in one's financial world, and many other negative and undesirable actualities. Truly speaking, there is only one sin—the belief that there is any presence, power, mind, or life other than the infinite good which we call God. All other so-called sins are merely results of this one sin. In other words, the only sin is that of regarding as true anything that is less than perfect. Regarding oneself as anything less than God manifest, is sin. The best and surest, as well as the easiest, way of ceasing to draw the wages of sin is to quit sinning, even as one would cease to draw wages from a concern just as soon as he discontinued working for that concern.

All of our unsatisfactory experiences are the results of our sinning; every good experience and condition in our world of relativity is the direct result of our conscious

or unconscious recognition and practice of the principle of life.

Relatively speaking, healing is the changing from a condition of adversity to a condition of harmony. Changes from a condition of illness to one of health and strength, from financial lack to opulence, from a feeling of grief and sorrow to a feeling of joy and happiness—all such changes come under the head of what is popularly known as "healing."

There is, however, a deeper understanding of healing. Since every condition of the mentality, body, and affairs is the outpicturing of one's point of view, consciousness, or belief, then real healing is the change that takes place in one's consciousness (point of view). Only that which is real never undergoes change. Although changes may take place in the instances that are called "cases of healing," unless the change takes place in one's consciousness to the extent that every fact in one's life shall be the outpicturing of Perfectness, real healing has not been accomplished. One may apparently obtain results in other ways, but such results are merely temporary, because they are the effects of another's consciousness. To get satisfactory results one must eventually exercise his own understanding, and as a result of his own realization experience the good which is his.

The mere fact that one may change his point of view regarding disease does not necessarily amount to healing. One's point of view relative to many ideas and things must change before permanent healing can result. Healing, in its true sense, always brings about experiences of perfect peace—mentally, physically, and financially.

One cannot continue living from a point of view other than one of perfectness, and at the same time experience perfect results of peace, harmony, prosperity, and success in mentality, body, or affairs. On the other

hand, it is impossible not to obtain desirable results concerning everything that concerns one when every thought, word, and activity is persistently and steadfastly kept consistent with the principle of life. Such steadfastness cannot fail to cause one to change his way of living. When one's point of view is that which we call the Christ consciousness, or when one has awakened to the understanding and realization of Paul's words, "Have this mind in you, which was also in Christ Jesus," then he finds himself free from sin—even those sins which "so easily beset us."

Some cases of healing are what we call instantaneous, while in many cases the change in outward conditions does not manifest so promptly. There are many people who find it difficult to change their minds (as Truth students say) about anything except when influenced by disagreeable experiences. Some persons are very glad to profit by the experience of others, and readily adopt and maintain another point of view. The reason why healing is not always instantaneous lies in the fact that more or less time is consumed in overcoming a false conception of oneself and entering and abiding in the consciousness of the truth of the one Mind, Power, Presence, and Life.

Perhaps one may not in an instant learn to place implicit confidence in the truth that absolutely perfect Life, Mind, and Power is the only life, mind, and power in the entire universe. Again, one who says that he wants to be wholly free may not choose to recognize, even though he have many adverse experiences, that the infinite Power, Mind, and Life is expressing itself as him. Although with one's lips one readily says that he believes this truth, that he believes the teaching of Jesus that "I and the Father are one" and "he that hath seen me hath seen the Father," yet when action is necessary he falls short. With these facts in mind, can one wonder that conditions of mental, physi-

cal, financial, and circumstantial lack do not more readily respond to Truth?

People have a tendency to become discouraged when adverse conditions do not become adjusted satisfactorily within a short space of time. One in a discouraged frame of mind finds it easy to blame circumstances, and even to blame people, because of the existing facts.

Instead of being discouraged because your financial condition is not what you desire, begin to live in thought, word, and act according to Truth. Do not blame your physical condition for your adverse financial condition, or blame your financial condition for your ill health. Neither is to blame for the other. Your point of view, your belief, your consciousness is responsible for both.

Wake up to the truth that there is only one Power, one Mind, one Life and one Presence, and that this One is expressing itself in, through, for, and as you, for the purpose of bringing into your round of experience everything that you consider good. Wake up to the truth that, in the spiritual consciousness, every thought that you think, every word that you speak, and every act that you perform is an expression of the Infinite Good, and must necessarily be followed by good results. Be willing to back up your words with your actions. "Be ye doers of the word, and not hearers only." That actions speak louder than words is true, for your actions are evidence of what you really believe. "According to your faith be it done unto you."

Discouragement leads to bitterness. When one is in a bitter state of consciousness he accomplishes nothing worth while. Bitterness is itself evidence that one does not believe himself to be an expression of love, peace, and harmony. This state of mind must be changed before one's thoughts can bring good results. An attitude of bitterness is one of the sins that are respon-

sible for one's nonaccomplishment, physically and financially. When man recognizes and acknowledges Truth, he will by that act come into the realization that he is free.

"All things are possible to him that believeth." What do you believe? It is often advantageous to find out what you believe. Some of our daily newspapers are printing problems which are intended to be intelligence tests. The reader is invited to do these problems in a specified length of time and determine for himself whether he measures up to standard. Suppose we take the following statement of our teacher, Jesus of Nazareth, and find out whether we are able to pass the test.

> And these signs shall accompany them that believe: in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover.

GOD'S PLAN

A mighty soul-urge moves a master mind to lay a railroad from coast to coast. He sees it as a stroke of business, but God sees it as a plan to bring man closer to man, and lets the builder dream of finance and realize his dream, while God's loftier vision comes true. The great plan unfolds itself silently through the less. Cables are swung beneath the sea, telephones, telegraphs, wireless, the phonograph, the radio, the automobile, the ocean liner, the airship—all, all take form in the mind of man as business enterprises, but the Infinite smiles, and in peace and poise Divinity waits, as His plan unfolds, and the heart of man draws nearer to the heart of man, and so to the heart of God.—*The Comforter.*

Had you been brought up on Wee Wisdom, what might you not be today? Have an eye on the future of your children by giving them this boost in life—Wee Wisdom. One dollar a year.

BE YE STEADFAST

THEODOSIA DEWITT SCHOBERT

"BE YE stedfast, unmovable." "If so be that ye continue in the faith, grounded and stedfast . . ." "In due season we shall reap, if we faint not." "He that endureth to the end, the same shall be saved."

"But Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." God's kingdom is not of this world, Jesus told us; that is, it is not of the belief in sin, sorrow, injustice, oppression, disease, and lack of adequate supply to meet our daily needs. Beliefs bring results into our experiences; the results are like the beliefs that produce them. The kingdom of which Jesus taught is the invisible spiritual realm within us and all about us. It is a realm of divine ideas of life, love, wisdom, power, strength, substance, truth; a realm of peace, joy, wholeness, and abundant sustenance and satisfaction for spirit, soul, and body. We bring this kingdom into manifestation in our lives by believing in it and in all the good that pertains to it. It is not enough to believe in God and in Jesus Christ in an abstract way. We must know that Spirit—and all the good that is in Spirit—is ever present and is attainable by us; we must make ourselves one with the Father and with the Son, by obeying the inner spirit of the law of God. We obey the inner spirit of the law by constructive thinking, speaking, and doing, and by knowing ourselves to be offspring of God. We must be assured that we are inseparably unified with Spirit and with the perfect, abundant wholeness and completeness of Spirit. This is the way by which to enter into the fullness of the kingdom here and now.

The reason why we do not come into the kingdom more quickly and easily is because we are double-

minded. James tells us in his Epistle that a double-minded man is unstable, and that the unstable person will not receive of the Lord. We accept the truth readily enough, and we joyously put our "hand to the plow." We attempt to bring into manifestation some particular phase of the kingdom's outer good that we seem to need most—health, prosperity, or some other blessing—but we keep looking back. Then we wonder why we do not demonstrate fully. The lesson for us to learn is that if we expect to manifest perfect health we must hold steadfastly to health, regardless of appearances and regardless of our feelings. "The righteous shall live by faith," and not by the testimony of the senses. To live by faith is to know Truth and hold to it, no matter how we feel or how things look to the outer man. If we live by faith we shall be redeemed from any error habits into which we may have fallen. God has promised us: "Ask, and it shall be given you." The truth about our health, or whatever it may be that we have desired of the Lord, is that when we asked God for it we must have received it, whether or not we now see it or feel it manifest, for God is true and cannot fail to keep his promises. The good that we have desired is ours, and we have it, though it is still in the invisible; therefore we should declare our possession of it and give thanks. By so doing we bring about the outer fulfillment of our request.

We have in the past, because of lack of understanding, built up thought habits of sickness and of other errors. These must be overcome; but we cannot make any real progress in this overcoming if we give way to negative, fearful thinking every time that we do not feel just as we think we should. If we wonder whether we should go to see the doctor again, or take some more medicine, or something of that sort, whenever we seemingly are confronted by some old or new

disease error, we are "looking back" and we are not yet fit for the kingdom of wholeness.

A temptation to waver is also an opportunity to be steadfast and true. Think of it! A blessed and glorious opportunity to grow rapidly out of sickness into health, out of lack into plenty, out of sorrow into joy, out of inharmony into peace, out of the kingdom of this world into the kingdom of Jesus Christ, is ours every time that some error seems to loom up large and strong before us, tempting us to return to the old mortal ways of combating error. We lay hold of these opportunities by continuing "stedfastly in prayer, watching therein with thanksgiving." Thus we are renewed in the faith, and are enabled to know that all is well with us because we are doing the will of God. God is Life and Health, Substance and Truth; he is Good only and always, and his name is Wholeness, Perfection; therefore nothing short of these attainments can possibly be his will for us, his children. "Ye therefore, beloved, knowing *these things* beforehand, beware lest, being carried away with the error of the wicked, ye fall from your own stedfastness." The "error of the wicked" is unbelief, doubt, fear, a divided mind believing partly in God and partly in the wisdom and the ways of the world to combat error and bring about good.

Jesus told his disciples that they would be given power from on high and that they were to stay in Jerusalem until this power should come to them. Perhaps this promise would not have been fulfilled outwardly had they spent the greater part of their waiting time doubting its fulfillment. They did not waste any precious moments in wondering whether after all they were not making a mistake and whether it would not be wiser to go back to their old beliefs and ways. "They went up into the upper chamber, where they were abiding; . . . These all with one accord continued stedfastly in prayer." This is a lesson for us in attaining the

good that we are seeking. We must be steadfast in prayer, in communing with God in the inner chamber of our own souls, and in affirming our good and giving thanks for it. We must keep knowing and thinking according to the truth as it is in Christ, and must not believe in appearances that may for a season seem to contradict the truth. "For we are become partakers of Christ, if we hold fast the beginning of our confidence firm unto the end."

The end to which we must hold firm the beginning of our confidence is the end of all doubting and fearing and of the inharmonious experiences that they have brought to us. It is the end of all the errors that beset us and that seek to turn our minds and our faith away from the true Source of our good; the end of the error beliefs and limitations that belong to our own mortal consciousness and to the race. Mental errors keep us out of the kingdom, and they must be overcome by our faithful continuance in well-doing—in wholesome, healthful, constructive thinking, talking, and acting.

The admonition to be "faithful unto death," that we may receive the crown of life," is not so difficult of obedience as some have thought it to be. It does not mean that we shall be compelled to bear sorrows, sicknesses, and poverty now, and that not until we die and go to a distant heaven can we have the blessings that we did not have while we were on earth. It means that we must be faithful, and must persevere to the death of that which pertains to the carnal self in us, to the end of sin, sickness, limitation, and error of every kind. That all error seemings may come to an end in our lives, we must hold steadfastly to the truth and must be of one mind in serving God, the Good. Thus we shall consciously possess abiding life, since we shall have overcome everything that leads to death and the grave. We shall escape death and the errors that have caused its appearance among men; right here on this

earth we shall be blessed with all the joys and the glories of heaven.

The one who is seeking healing must hold his confidence steadfast "unto the end" of every outer appearance of disease, until every error thought connected with the sickness shall have been rooted out of his consciousness and the knowledge of wholeness shall have been established in its place. Then his health will be complete and abiding. Otherwise, though he may have been released from his suffering quickly, his true healing will not have been accomplished. If he continues in the same old error thoughts and beliefs that produced the disease in the first place, he has been only temporarily cured, and sooner or later he will find it necessary to seek healing again.

We must exercise much patience and perseverance if we would be real overcomers. We can abide in the wholeness, the peace, the joy, and the other blessings of the kingdom of God, and can bring forth the fruits of Spirit abundantly, only as steadfastness, faithfulness, and endurance become rooted and grounded in us, become a part of our character. The good that we desire, that is ours in Christ all the time, cannot abide in our consciousness if we are changeable and wavering; if we are strong in Truth one moment and are doubting the next; if we believe in evil as a power. The ability to be steadfast is necessary, that we may realize our good and that we may retain it after it has been realized by us. We must have staying qualities, that we may abide in the Christ truth and that we may go no more into the world of unbelief, where evil and discord are experienced. In this state of abidingness we shall bring forth abundant fruit to righteousness and life.

One should not think, however, that he is wavering when he is tempted to doubt and to turn aside. As was mentioned before, this is a golden opportunity to be

true to Spirit consciously, and so, through the power of one's indwelling Christ, to root out of consciousness some of the error beliefs that were already there and that made possible the temptation. If one seemingly fails in one of these opportunities, or in a dozen of them, one should not despair, but should be more determined than ever to rise above all temptation by developing the ability to stay with the good in thought, word, and deed, and thus to bring it into perfect manifestation in his world. "In due season we shall reap, if we faint not." Then let us say with Paul: "One thing I do, forgetting the things which are behind, . . . I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

ABUNDANCE

Abundance fills the earth and sea and sky—abundance of perfect good.

Abundance of all good is mine, as a child of God.

I must use it generously.

I, as a child of God, trusting perfectly the one good law, am entitled to full, rich supply of all abundance—all that the Father hath.

The more generously I use God's love, harmony, and goodwill, the more abundantly am I supplied with all outer things, all that I need.

I have now a fresh, new sense of God's abundant riches through trust in divine love.—*Good Will.*

Sunday school teachers of any and all sects and denominations should avail themselves of the help that Wee Wisdom can give them in their work with the children. The teachings, given through poems, stories, and lessons, are highly ethical, though entirely unsectarian. Any unbiased, free-minded person could but be happy in submitting his children to the tender, gentle, though forceful uplifting and guiding power of Wee Wisdom, Unity's magazine for the little people.

IDEALIZING OUR WORK

ALEX. MCINNES

ALL OF US cannot be teachers, lecturers, or healers—that is, at the present stage of human evolvement it does not seem possible for every one to devote his time exclusively to these forms of service. But it is too often forgotten that, whatever may be our so-called secular employment, in it we may serve God and man equally as well as we may serve them by teaching, lecturing, or healing.

We pray: "Give us this day our daily bread." God uses the farmer to make our prayer come true. It is said that the manna that was given to the Israelites became to the palate of the eater just that which he liked best to eat; likewise the food that we eat is from heaven, being nourished by rain and sun, although ostensibly growing from the earth. It also becomes to the eater just what he thinks of it.

Do we dislike our food? Then it will fail to nourish us. Do we fear it? Then indigestion supervenes. Do we eat it angrily? Then it manufactures poison in our blood. It was because of these facts that the ancients thanked God for their food before eating. A thankful heart insures good digestion. What occupies our thoughts during meal time and during digestion? Our food becomes that to us.

The merchant is God's angel giving us His benefits materialized for immediate usefulness. All kinds of transport are simply the visible means of delivering His gifts to us. The teacher is the one who endeavors to open our understanding to the truth that all good things come from God.

Remember that our own quality goes into our work. Lack of attention to silence times means carelessness in active life. However nicely a letter may be worded,

the smile or the frown on the face of the writer meets the addressee's consciousness when the letter is delivered. A smile on the face of one who is speaking over the telephone gets into the voice and is recognized by the person listening at the other end of the wire.

Bear in mind also that the quality of anything that one receives has direct relation to what one is willing to pay for it. The best teacher, the best healer is the one who is willing to spend hours every day, month after month, searching for the invisible riches of Christ. Those who search for cheap things do not have to give much for them; but, when acquired, not only do the articles look cheap, but they impart a cheap appearance to the owner.

So this is the law—spiritual as well as material: "With what measure ye mete, it shall be measured unto you." Most persons have sufficient wisdom to know that one cannot expect first-class articles at a third-class price; yet many, when they are making a freewill offering, give grudgingly. They give sparingly. Afterward they wonder why they fail to obtain an advance in salary. Are they not being weighed on their own balance?

But, they say, no one has any right to charge for things of Spirit. Quite correct; and no right-minded person does charge for such things. The fact that the amount of the freewill offering and the spirit in which it is given are decided by the giver will enable the giver to ascertain just how far he has evolved in spiritual consciousness.

A person may take exception to the Scriptural text, "Freely ye received, freely give," yet the text expresses the righteous equation. The merchant can have ten tons of goods as easily as one ton; the customer may buy one hundred pounds or one pound quite freely. But in honor bound he must pay for what he gets, every time.

Whether the purchase is merchandise or service, the one who buys must pay.

It becomes a person working without an overseer to be as scrupulous in his work as he would be if watched. If the work is of inferior quality the pay is poor. Superior work, like superior goods, commands more money.

Although apparently working with material things and under material conditions, we are in reality working all the time with unseen things made tangible. The receiving will be in exact ratio to what we give; also, as we endeavor to depreciate the value of another's work, we immediately write down our own valuation. If we desire to get the greatest good we must give it, we must deal in it exclusively. Some stores sell cheap goods; some sell only the best. Each store has its own patrons. Every one is continually buying and selling at the counters of life. Any attempt to buy shoddy goods and sell them as first class goods would ruin our chances for success. To obtain high prices we must pay high prices.

Too long have we endeavored to differentiate between things material and things spiritual. Everything must be idealized, must be the best. Our so-called secular work should be as joyous as our so-called spiritual work. Into both we must put our best; then none but the best will come to us.

ALL IS DIVINE

If the word "materialistic" were stricken from usage and in its stead the word "divine" were employed, much of the quibbling over man's estate and God's will for man would cease; then, a beautiful appreciation of man's oneness with the Father, and the latent good that lies within reach of all, would make of man's life one grand harmony—the archsymphony of the heaven within.—*Leon Durst.*

LOOK TOWARD THE LIGHT

Ideas and mental impulses are accumulative in character; they attract according to their general make-up. If we entertain feelings and thoughts of doubt and despondency during our transitory periods, these are accumulated and multiplied, impressed in the sensitive substance of our being, afterward to be born and to mar our own immaculate Sonship. On the other hand, if we look toward the light, allowing each new experience to accumulate only those ideas which come with the light of Truth, our Sonship is brought much nearer its fulfillment.

"Be still, and know that I am God." Do not worry about appearances or lack of appearances. In perfect confidence look toward that land which lies beyond the silence, knowing that out from beyond the stillness —from beyond your own unformed states, from beyond your doubts and fears, will come the light that "shineth in the darkness," and in the light will be revealed the immaculate conception of that which you are in God. Thus each day you will bring forth more of the image and likeness of God in which you were created in the beginning.

"Hear this, all ye peoples; give ear, all ye inhabitants of the world, . . . My mouth shall speak wisdom; and the meditation of my heart shall be of understanding."—*E. V. Ingraham.*

Though Jesus seemed to be *in* the world and mingled with the multitudes, yet he remained ever in the presence of God, in the realization of his divine self, and proved himself not at all of the world, but God made manifest in the flesh.—*Florence Miriam Johnson.*

And if God has given us anything to do for him, he will give time enough to finish it with a repose like Christ's.—*Drummond.*

EDUCATION FROM WITHIN—MUSIC

HARRIET A. SEYMOUR

PARENTS are beginning to ask for a change in the methods by which children are being taught. The present process is too remote from life and of too little use in actual living. After all, life here and now is the all-important thing. Two essential considerations have been excluded from our teaching: first, spiritual values; second, human nature. The children have been taught facts about everything until they are like walking encyclopedias; but too often they are still unanchored, suffering, worrying, wondering what the teaching is about.

It is a glorious sign of hope for the future that the advance guard of workers in the field of unselfish service is beginning to include general education in its list of activities. Children may be given such a start that life will be all health, joy, and service. To promote these ends, Unity announces that it will open a music school in the near future.

Music lends itself wonderfully to the practice of starting on the inside and allowing expression to be the outcome of inner listening and hearing. Music can easily be called a higher language. It puts us in touch with a higher life of rhythm, harmony, love, and peace. But since it is a language of sound, and must be heard within the mind or soul in the stillness of one's own listening, it is a means of growth that is of great value and charm.

Children easily recognize the voice of melody singing, as they sometimes say, "in my music box." They love to listen, to discover, and to sing their own little tunes. They even hear the underlying harmony easily. We can say these things because they are based on experience. What a race of shining, happy children we shall have when each one has through right education made conscious connection with God! This connection can be made directly, as we all know, through words. Hail with joy the addition of music to those words, and welcome the expression of the melody, harmony, and rhythm of which we are a part.

A little listening and a little singing bring heaven to us here and now. Give the children a chance, and time. There should be no hurry, no demand on them to "play a piece." Let them learn to find the inner life of music.

From working with a great many children we find the following practical results:

1. They love music.
2. They love to work.
3. They develop—in every way.
4. Eventually they play basses to tunes, transpose, memorize, remember themes when they go to concerts, and give much comfort and pleasure in playing for others.

They are free from self-consciousness because what they do is based on exactly hearing within themselves what they are about to play. One cannot get any real results from a pupil if, as a child once said to the writer, he has a "hate on music," due to too many extended practices of exercises and scales. These drills can be added, if they are ever needed, but the pupil should *begin from within.*

O world as God has made it! All is beauty.—*Robert Browning.*

THE GOOD WORD IS PASSED ALONG

ALICE L. RUTH

Part I

PHILLIPS needs a change," Mrs. Bell explained to her friends before she went away for the summer. "He has a sad habit of crying upon the slightest provocation, and the children tease him when he plays outside. I have engaged a suite of rooms, and we'll enjoy a cool summer in Petoskey."

Thus it occurred that Phillips Bell, six years of age, awoke one morning in June, gazed confusedly at his new surroundings, and lifted up his voice in grief. Mrs. Bell, aroused from her peaceful slumbers, hastened to assure him that all was well, and although she yearned for another hour of sleep, she dressed and took Phillips out for a walk before breakfast.

Phillips caught the smell of hot cakes as they passed a cafe, and said: "Mamma, let's eat here."

"We'll have breakfast in our new kitchenette; Mamma will buy fresh rolls and some fruit," she coaxed, but Phillips' tears began to flow and they turned back to breakfast as he desired.

"Phillips," said Mrs. Bell, when they had returned to the suite, "don't go outside until I have the trunks unpacked and things put away."

Phillips looked grieved, but the unpacking of his toys held his attention a few moments.

The outside was alluringly new, and while his mother was busily hanging summer ginghams in the closet and shaking out the folds and creases of travel, Phillips slipped away; he was two blocks away when his mother missed him. She rushed out and brought him back, and this procedure was repeated several times before lunch. Mrs. Bell wanted to sit down and

cry and tell her husband how exhausted she was; but as he was far away, she locked the door to keep Phillips in while she made a fruit salad and set out an appetizing lunch in the kitchenette.

Lunch over, she donned a negligee and dropping on a couch, said: "Phillips, I must have a nap and you mustn't go out again until I get up. Your playthings are in the bottom drawer of the dresser; take anything you want, but don't disturb me and don't leave the room."

"But, Mamma," quavered Phillips, "it is so warm here; can't I just sit on the porch?"

As one weakened beyond resistance, she murmured: "All right, but don't you dare step one foot on the sidewalk."

Fifteen minutes later, Mrs. Bell awoke from her nap, and looked dreamily at the open door; then she remembered Phillips, and quickly she ran to the porch. Phillips was nowhere in sight; neither the landlady nor any other occupant of the house had seen him depart. Some hours later he was found not far from the bay, crying because some one had taken his toy boat and he could not find his mother. A group of women were trying to comfort Phillips' mother when he was brought in; they held various opinions regarding a mother's duty toward a child who would run away and cause his mother so much anxiety. Then when the child was brought home, they lingered a short time to see how Mrs. Bell would meet the situation.

Just as most mothers would have done, Mrs. Bell clasped her boy in her arms and kissed him, and all the time her heart was filled with joy and thankfulness that he was with her again.

The ladies arose to leave, shaking her hand in congratulation as they went out. Mrs. Clark was the last. "Let Phillips come to play on our lawn," she invited. "I have three children and our lawn is a

neighborhood playground, so he won't want to run off for amusement if he goes over there and gets acquainted."

Mrs. Bell thanked her warmly and accepted the invitation, adding: "I may not remain here more than a few days unless I see much improvement in Phillips. I had hoped to make him happy here and break his habit of crying, but today has been so discouraging that I'm almost ready to give up and go home."

"Don't do that," urged Mrs. Clark; "we'll see Phillips a happy boy before he leaves Petoskey."

Phillips, somewhat chastened by his afternoon's experiences, was willing to stay with his mother the next forenoon, and in the afternoon they went walking and stopped to admire Mrs. Clark's ample lawn, which spread its grassy greenness across the entire front of the Clark home and broadly down one side; there was a croquet ground in the rear, and there were some trees, a swing, and a hammock. Two of Mrs. Clark's children were playing circus. Miles, seven years of age, carried a stuffed rabbit, and Margaret, five years of age, held a Teddy bear; a mother cat and three kittens were in a box, which was mounted upon Miles' express wagon; a fat old collie stood by in friendly attitude; a parrot in a huge cage hung in a convenient tree. Mrs. Bell and Phillips sat upon a bench under a tree near the sidewalk.

Other children began to gather. One little girl had a flag; another had a trumpet; a small boy had a drum. Phillips was invited to join the parade.

Isabel, the eldest of Mrs. Clark's trio, came out on the porch, attired in yellow crepe paper with green streamers flying from her head, arms, and waist. "Form in line," she commanded, from her eminence on the highest step. "We are going to have a good words drill first." Carrying a small banner upon which the word, "Noble," was printed in large letters, Isabel

stepped to the ground. Then placing the banner in Phillips' hand she showed him his place in the parade, which she led, bearing a wand from which fluttered long streamers of yellow and green crepe. While they marched around the lawn, the marchers kept step to the words: peace, poise, power.

Mrs. Clark came out and joined Mrs. Bell, who asked the meaning of it all. "Do you stage such plays as this every day, or is this to celebrate something?"

"No, it isn't just like this every day," replied Mrs. Clark, "but we've found it works well to have a good words drill at the beginning of a party. It promotes a harmonious feeling among the children."

"It is wonderful that your little girl can manage them so well," Mrs. Bell remarked.

"Isabel loves to manage and do spectacular things," explained Mrs. Clark. "She is twelve, though rather small for that age. She has had to help care for the younger children, and since we learned the power of words, she has become quite efficient. Your little boy may be helped, in this way, to overcome his habit of crying."

Just then the children, having completed their first round, stopped in front of the porch, and Isabel said: "Now we'll have our 'glad, happy, joyful' drill." Keeping time with her wand, they repeated in rhythm:

"Glad, glad, glad, glad; happy, glad, happy; glad, happy, joyful; joyful, joyful, joyful; glad, happy, joyful." They said it again for the dog and once more for the cat, then they went over to the tree where the parrot hung and said it for Poll, and how they all laughed when Poll repeated: "Glad, happy, joyful."

"Do you think," asked Mrs. Bell, "that saying those words makes the children happy?"

"I have proved it," replied Mrs. Clark.

"How did you think of it?"

"My attention was called to it by an invitation to

join The Good Words Club. Then I learned that the power of the spoken word has been known and used from the time God said, 'Let there be light: and there was light,' on down through the ages. Solomon knew it and he declared, 'Death and life are in the power of the tongue.' Jesus Christ performed his miracles through the power of the word. It is a marvelous power that we possess; we are using it all the time and getting the results, for the word is the seed and, as we sow, we reap. I have been fortunate in impressing my daughter with the importance of using good words, and much good has come into our lives, as the result. Now we plan together and devise ways to plant good words in the minds of the children. Good words have made a great change in our home and in our relations with others. Good words have given Isabel a self-control and a poise that enable her to lead others in harmony."

Mrs. Bell arose as Phillips came toward her. "We'll be going now," she said to Mrs. Clark. "I feel that it is worth my trip here to learn what you have told me. I'm sure it is true, and I'm going to learn more about it."

(To be continued)

THE CHRIST PRESENCE IN THE HOME

MARY S. FLINT

When those who are at the head of the household are keyed to the consciousness of Jesus Christ's presence in the home, perfect harmony prevails. Things in the home are then adjusted in quietness and order, for *Christ is the head of this house, . . . the silent listener to every conversation.*

Fretful speeches, unkind words, and coarse expressions have no place in the home in which Jesus is guest. The consciousness of his presence within the soul makes for perfect expression in the outer walks of life.

THE HAPPY HOME

ADELAIDE KENNERLY

ALL THE world loves a happy person. Home without a happy mother is but a house. Where there is a happy, smiling, understanding mother, the children rush home, home to mother and laughter and love. And the neighbors' children know all the homes where there are happy mothers. The children of happy mothers are often shining examples of fearlessness, faith, and spontaneity; they are loved by other children who hunger for the society of joyous companions.

Where Christ is truly the head of the house, a prayer of faith goes out with each member of the family in the morning; there is a joyous gathering in the evening.

The truly Christlike mother is not faultfinding; she is not suspicious or fearful of what some member of the family may do. She knows that the Christ Spirit radiates through a happy heart. She has faith in her children, in her husband, and in the uprightness of the world. The smiling mother does not fuss and fume at the world and the people in it; she sees the good, the fine, the real of all other souls. And as each thought has its affinity thoughts, people give back to the smiling mother the best that they have.

One well-known author recently wrote that the whole world is looking about for men and women stamped with the signs of an inner peace so secure that all pettiness of worry, all waste of fear, and all inner weakness are banished. "I look into the eyes of all," wrote an author, "to see if they have courage and poise to spare, and if they are smiling."

The mother of a family of spirited children said: "I have learned that we cannot fight our way to success; we must love our way to all that we desire."

MOTHERHOOD DEPARTMENT

IF I TEACH MY CHILD

LUCILLE TAVIS

I must let no thought of strife
Come to cross my peaceful mind;
But keep my soul filled full of love,
If I'd have my child be kind.

I must be forever true
To the highest law I know;
For by my life I teach my child
In ways of righteousness to grow.

I must seek my Father's will
In all that I do and say;
And thus I know my child will learn
In all ways to obey.

I must be pure and let God shine
Through me, a perfect flaming ray,
If I would be a light to guide
My child upon his way.

The tie which links mother and child is of such pure and immaculate strength as to be never violated, except by those whose feelings are withered by vitiated society. Holy, simple, and beautiful in its construction, it is the emblem of all we can imagine of fidelity and truth.—*Washington Irving.*

Colorado Springs, Colo.—I wish to thank you for your help for me during my confinement. My perfect child is here.—*Mrs. G. C.*

Detroit, Mich.—The Motherhood course has helped me very greatly by opening the way to a better understanding of Truth.—*Mrs. J. W.*

OUR PAGE OF BLESSINGS

"Before thou eatest pause and raise
Thy thoughts to heaven in grateful praise."

Great Spirit of all good, as we come in contact with divine energy through this food, may thy vitality restore depleted cells and impart that peace, love, and harmony that will overcome limitations in executing thy will.

Father, while we with thankful hearts partake of these thy bountiful blessings, we praise and thank thee that thou hast filled us with the living substance of intelligent life.

Thou art the substance of foods, the purity of waters, the vitality of airs. We praise, we glorify, we magnify Thee, by appropriating all these in thy name.

Father of life, may we make of this meal a sacrament, by eating strength to our bodies and drinking cleansing to our souls.

We thank thee, dear heavenly Father, for this food. May it strengthen our bodies and help us to worship thee in spirit and in truth. For Christ's sake, amen.

As we partake of this food may we also eat of that bread that satisfies the hunger of the soul.

PRAYER

More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God.

—*Tennyson.*

SOCIETY OF SILENT UNITY

Be still, and know that I am God.

INSPIRED BY THE SPIRIT OF TRUTH

Silent Unity represents the healing department of the Unity School. It ministers to those needing help, without seeing them personally.

We are glad to help with our prayers all who have faith in the power of God. Physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we will pray mightily for you. "With God all things are possible."

Silent Unity will pray for you, and instruct you how to pray to the Father in secret, and the Father who sees in secret will reward you openly.

The expenses of the Silent Unity work are met entirely by freewill offerings. "Give, and it shall be given unto you, good measure, pressed down, shaken together, running over."

All letters are strictly confidential.

In writing Silent Unity for help, be sure to give your full name and address.

UNITY SCHOOL OF CHRISTIANITY
SILENT UNITY DEPARTMENT
917 Tracy, Kansas City, Mo.

HEALING THOUGHT

September 20 to October 20

It is the Spirit that giveth life.
It is the Spirit that giveth health.
Through Christ I live in the Spirit
and by the Spirit I am healed.

PROSPERITY THOUGHT

September 20 to October 20

SPIRIT SUBSTANCE FLOODS MY MIND AND AFFAIRS AND I REJOICE IN ABUNDANCE TO MEET EVERY NEED.

HEALTH

It is the Spirit that giveth life. It is the Spirit that giveth health. Through Christ I live in the Spirit and by the Spirit I am healed.

Do you realize that the animating principle of your life is Spirit? You could not think, breathe, or move without Spirit.

You may ask: "What and where is Spirit?" Jesus said: "God is Spirit." Paul said: ". . . for in him we live, and move, and have our being."

Spirit lives in us. ". . . the kingdom of God is within you." Christ is God's thought of you as his perfect spiritual expression.

If you have been identifying yourself with the flesh, change your center of attention and let Christ heal you and your affairs.

PROSPERITY

Spirit substance floods my mind and affairs and I rejoice in abundance to meet every need.

Science and religion agree that visible things come from the invisible.

The power that makes the visible out of the invisible is thought.

What you think about substance determines the quality and the quantity that appear in your world.

Every thought of lack or of insufficiency makes a hole in your visible supply.

Think about abundance of substance in your mind and affairs, and abundance will appear.

Spirit substance will flood your mind and enrich your affairs if you will mentally open yourself to its spiritual inflow.

Join with us in a daily baptism of your mind and affairs with this prosperity thought.

THE CHRIST SPIRIT

The following excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world.

INTERNATIONAL FELLOWSHIP OF RECONCILIATION.

Efforts toward creating a desire for world peace, and organizing to that end, are to be seen on every hand. A few months ago the International Fellowship of Reconciliation began to issue a news sheet. Their May number gives a comprehensive statement of activities in many countries, from which we quote the following extracts:

Czecho-Slovakia. In spite of much opposition, the idea of reconciliation between those of different races is gaining ground both among the Czechs and the Germans. Dr. Spina, professor at the German university in Prague, gave a lecture to his fellow countrymen on the two peoples, pointing out that owing alike to geographical position and historical tradition, they were bound together and instead of being estranged they should work together toward improvement in culture.

In France . . . a league has been formed for the legal recognition of conscientious objection, which, after an active propaganda, will present a legal project to parliament. In order that the members of the league may not be supposed to be inspired by no ideal, a committee of the league will study the best way of substituting for military service a civilian service in time of peace, that is to say, some kind of voluntary and peaceful work for the service of the community, productive of life rather than of death.

Romain Rolland, the celebrated French pacifist, has made an appeal to the French people; his concluding paragraph is:

Let us prove that there is no place left in the French people's hearts for a mean hate or for a still worse indifference to the sufferings of other peoples, but that victorious France remains still the land of mercy. Greatness of soul is the only proof of victory and the highest power is that

of goodness. We ask the people of France to extend a helping hand to the people they have fought.

Germany. A Pacifist Youth Week was held at Dortmund in the Ruhr from the 12th to the 17th of April, in order to express the determination of the younger generation in Germany to oppose all war and preparation for war. The fact that such a manifestation of the will to peace should have taken place under the very shadow of the bayonets of the French army of occupation is in itself remarkable, and the meetings organized every evening during the peace week were crowded, some of them numbering 2,000 to 3,000.

India. Madras International Fellowship . . . includes Hindus, Moslems, Christians, Indians, Americans, Europeans, noncoöperators and government officials, men and women. They not only discuss their respective views quite freely together, but are also able to worship and pray together, finding indeed in this their deepest unity. . . . They condemned war and were eager to understand the cultural and spiritual heritage of those divided from them by difference of race and religion. It is interesting to note that Moslems, Hindus, and Christians each found in their own religion the idea of reconciliation between man and God and between man and man. They agreed that it was owing to false interpretations of their respective creeds that strife and persecution had arisen.

Russia. There is a widespread interest in religious questions at the present time, a revulsion from Bolshevik materialism, but rather toward a freer interpretation of Christianity than toward the orthodox church.

Sweden. A world conference of the churches of Christendom, which may rank as an ecumenical council of the church will be held in Stockholm, August 19 to 30, 1925. It is expected that very many of the church denominations will send representatives. The conference will not deal with matters of doctrine and ecclesiastical order and organization, but will seek to concentrate the mind of Christendom on the mind of Christ, as touching the great social, industrial, and international questions of our civilization. "In the region of moral and social questions we desire all Christians to begin at once to act together as if they were one body, in one visible fellowship.

ACCORDING TO HIS FAITH

The Dinuba (California) Sentinel reports the McAllister healing revival recently held in that city. We quote from the report:

A local man suffering paralysis is being gradually healed, it was stated, he believing that to get a permanent cure he must be gradually healed. "As your faith be it unto you," said the preacher. "I knew a man instantly healed of paralysis years ago and he is healed today, but just as you desire the blessing it will come to you," McAllister said.

Among the healing testimonies was one of a local man who stated that he had been healed of kidney trouble of fifteen years' standing. He had not been without pain for fifteen years until entirely healed during the present revival, he stated. Now he can lay on his side or back and feels no pain at all.

Several women testified to healing of pains in side and forehead. One well-known local man testified to healing of deafness in one ear during this revival and healing to his eyes last December. A young Dinuba matron who had been injured last December and who had not been able fully to raise her left arm since, gave a demonstration of her complete freedom with her arms, swinging them above her head. She had been healed "this morning at the 10 o'clock service," she said.

INTEREST IN CHURCH WORK

Our complex civilization makes many demands upon the pockets of its citizens, but in spite of the activities of the world, which increase in number year by year, we see that there is displayed a more vital interest in church work. In a Kansas City newspaper we read that in one day the First Baptist church congregation pledged $450,000 on the $600,000 that is to be raised to construct additional buildings. On the same day, and in the same city, the Central Presbyterian church began the ceremonies of dedicating its new $325,000 home, and the Catholic church of the Annunciation dedicated its new edifice.

SUNDAY LESSONS

LESSON 11, SEPTEMBER 14, 1924.

Unity Subject—TRUTH COMES TO ITS OWN.

International Subject—JESUS DRIVEN FROM NAZARETH.—Luke 4:16-30.

16. And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read.

17. And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written,

18. The Spirit of the Lord is upon me,
Because he anointed me to preach good tidings to the poor:
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,

19. To proclaim the acceptable year of the Lord.

20. And he closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him.

21. And he began to say unto them, To-day hath this scripture been fulfilled in your ears.

22. And all bare him witness, and wondered at the words of grace which proceeded out of his mouth: and they said, Is not this Joseph's son?

23. And he said unto them, Doubtless ye will say unto me this parable, Physician, heal thyself: whatsoever we have heard done at Capernaum, do also here in thine own country.

24. And he said, Verily I say unto you, No prophet is acceptable in his own country.

25. But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land;

26. And unto none of them was Elijah sent, but only to Zarephath, in the land of Sidon, unto a woman that was a widow.

27. And there were many lepers in Israel in the time

of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian.

28. And they were all filled with wrath in the synagogue, as they heard these things;

29. And they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong.

30. But he passing through the midst of them went his way.

GOLDEN TEXT—*He anointed me to preach good tidings.*—Luke 4:18.

SILENT PRAYER—*I thank thee, Father, that thou dost reveal thyself to me in even the commonplace experiences of life.*

Our statements of Truth are so familiar to us that we find difficulty in believing that they will guide us to the Power that will give us the desired relief from the bonds of sense. The truth that sets free, the power that gives deliverance from every ill, can be found only in the gracious words of the indwelling Christ.

Truth is presented in such unpretentious garb, in such simple guise, that those who have fostered its growth do not recognize it when it bursts forth. In this lesson Jesus represents the Spirit of truth declaring its mission and power in the place of its development—the average, everyday mind. The highest spiritual truth may be flashed into your mind while you are performing the commonest duties of life. Nazareth is a symbol of inferiority; it was considered a community of commonplace, if not disreputable people. "Can any good thing come out of Nazareth?" Yes, in that village Jesus was reared; even in the mediocre mind the Christ Truth is expressed.

Our statements of Truth are so familiar to us that we cannot conceive that in them is the mighty power that we are seeking, the power that will relieve us from the bonds of sense. "Is not this Joseph's son?" But

in no other place shall we find the truth that sets free: The power that brings salvation from every ill is within you; it is in the gracious words of the indwelling Christ. "To-day hath this scripture been fulfilled in your ears." Every day our inner ears are filled full of Truth. We know the right, we know the just, we know the pure. The word of the indwelling Christ is the Scripture written upon the heart, that is always filling you full.

Do you ask for a sign of power? Do you want miraculous healing without fulfilling the law of right thinking and of right doing? Then you are not receiving the Christ Spirit in its right relation. You are seeking the temporal instead of the eternal. If you let this superficial phase of mind rule, you reject the Christ Spirit and cast him out of your midst.

All permanent healing, all true and lasting reform of character, is brought about through spiritualizing the mind. When the Christ comes "unto his own," he comes after this thorough process has laid the foundation of his work in the soul. The healing of one leper among thousands, or the temporary alleviation of the needs of a widow through the power of God, is not the goal sought by those who seek thorough regeneration. These results are possible of attainment, but they do not last unless there is a sure foundation—a right relation established between the Creator and the created.

QUESTIONS

1. Why do many fail to recognize Truth in their lives?

2. Of what is Nazareth a symbol?

3. What is the one source in which we can find the truth that sets us free?

4. How do men today reject the Christ Spirit?

5. How are all permanent healing and all true and lasting reform brought about?

Lesson 12, September 21, 1924.

Unity Subject—TEACHING THE TRUTH TO THE WHOLE MAN.

International Subject—JESUS MAKES A MISSIONARY TOUR.—Mark 1:35-45.

35. And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed.

36. And Simon and they that were with him followed after him;

37. And they found him, and say unto him, All are seeking thee.

38. And he saith unto them, Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth.

39. And he went into their synagogues throughout all Galilee, preaching and casting out demons.

40. And there cometh to him a leper, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41. And being moved with compassion, he stretched forth his hand, and touched him, and saith unto him, I will; be thou made clean.

42. And straightway the leprosy departed from him, and he was made clean.

43. And he strictly charged him, and straightway sent him out,

44. And saith unto him, See thou say nothing to any man: but go show thyself to the priest, and offer for thy cleansing the things which Moses commanded, for a testimony unto them.

45. But he went out, and began to publish it much, and to spread abroad the matter, insomuch that Jesus could no more openly enter into a city, but was without in desert places: and they came to him from every quarter.

Golden Text—*Thou canst make me clean.*—Mark 1:40.

Silent Prayer—*I coöperate in a lawful, orderly way with the Spirit of truth in me in redeeming my thought people from error.*

In all the work of redemption, the spiritual I AM (symbolized by Jesus) realizes that its power and its authority depend upon its constant contact with Principle. It therefore withdraws at intervals and makes sure of its relationship with Spirit. After such a period of establishing a closer union with Spirit, the I AM is strengthened and is ready to continue its ministry. It will be noticed that the I AM (Jesus) takes everything in order, beginning with the tasks at hand, going next to those in the immediate vicinity, then "into the next towns," and so on until the Gospel is preached to the entire world.

This missionary tour of Jesus', which we are studying in this lesson, was begun at Capernaum. Capernaum means "repentance." In the individual it represents a readiness to change the mind. At this place, or in this state of consciousness, many people (thoughts) are healed, and error thoughts (demons) are cast out. Although there is much to be done there, the I AM cannot confine its ministry to Capernaum. The healing, regenerating word must be taken throughout the entire being, first to the Israelites (spiritual thoughts) and then to the Gentiles (the outer consciousness). Jesus (the I AM) does very little direct ministry outside of his own people (the Jewish or religious nature), but the apostles (faculties) are commissioned to carry the Gospel to the nations round about.

A Jewish synagogue represents the spiritually quickened mentality of man. In the new birth, or regeneration, the rebuilding of the consciousness begins in the synagogue (spiritually quickened mentality). Jesus "went into their synagogues throughout all Galilee, preaching and casting out demons." Galilee represents life activity, and cities and towns represent nerve centers or fixed states of consciousness. This lesson therefore reveals the work of the I AM, the spiritual con-

sciousness in us, as setting into action new life and energy in the various centers in our organisms.

The healing of the leper symbolizes the cleansing which takes place when we begin to realize that our life is spiritual and not material. As the more abundant life of Spirit finds its way freely into our being, the leprous character of our old ideas of life comes to light, and the leprous ideas are cleansed.

Whenever leprosy is brought to our attention in the Bible, the idea of uncleanness is attached to it; whenever a leper is mentioned as being healed, we are informed that he was cleansed, or made clean. It can be seen readily that this disease belongs to material thoughts about life, and to attachment to the grosser sensations of the flesh. These error ideas must be denied away and the purifying, renewing power of Spirit affirmed and realized. Thus the fullness of glad, free, abundant Christ life is awakened in us, and we are resurrected into newness of life, health, and joy.

To the spiritually enlightened thoughts, all things are easily made clear, but thoughts and states of consciousness that are still materially minded cannot comprehend the real import of the life-giving truth. Verses 43 and 44 teach that it is not wise to try to impart this truth to any great extent to the old fixed thoughts and ideas before they have had a certain degree of awakening, and before the I AM has become sufficiently conscious of its wisdom and authority to be able to handle them all. Until these ignorant thoughts are taught the necessity of giving up their belief in the reality of material things, until they come to know that the divine inflow of new life and healing must be utilized for the building up of the Christ man instead of the personal man, they accept it only as a greater impetus to the "old man" and his activities. These ignorant thoughts rush on, and in order to avoid their onslaught, the I AM is forced to leave the cities (fixed states of consciousness, or

thought aggregations) and abide for the time being in "desert places." But even here "they came to him from every quarter." At times the redeeming work within seems almost too great for us to handle successfully, but it can be accomplished if we keep our higher selves in constant conscious union with the Father who is the one source of all needed wisdom, intelligence, life, substance, and truth.

Before our cleansed thought people can present the restoring, rebuilding Christ truth wisely to the other thoughts about them, they must show themselves to the priest, and must meet the requirements of divine law. All true service is done in an orderly, lawful, sane way. We must be more interested in living the truth than in merely talking about it.

QUESTIONS

1. How does the spiritual I AM realize its power and authority?
2. What does Capernaum mean, and what does it represent in the individual?
3. What does a Jewish synagogue represent?
4. What does the healing of the leper symbolize?
5. Explain the teaching of verses 43 and 44.

LESSON 13, SEPTEMBER 28, 1924.

Unity Subject—THE CHRIST WITHIN.

International Subject—REVIEW: OPENING PERIOD OF CHRIST'S MINISTRY.

Scripture reading—Isa. 55:1-13.

1. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.
2. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

3. Incline your ear, and come unto me; hear, and your soul shall live: and I will make an everlasting covenant with you, even the sure mercies of David.

4. Behold, I have given him for a witness to the peoples, a leader and commander to the peoples.

5. Behold, thou shalt call a nation that thou knowest not; and a nation that knew not thee shall run unto thee, because of Jehovah thy God, and for the Holy One of Israel; for he hath glorified thee.

6. Seek ye Jehovah while he may be found; call ye upon him while he is near:

7. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon.

8. For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah.

9. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10. For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater;

11. So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

12. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing; and all the trees of the field shall clap their hands.

13. Instead of the thorn shall come up the fir-tree; and instead of the brier shall come up the myrtle-tree: and it shall be to Jehovah for a name, for an everlasting sign that shall not be cut off.

GOLDEN TEXT—*For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.*—John 3:16.

SILENT PRAYER—*Through the Christ in me, I am lifted from mortal limitations into the satisfaction of abiding life and wholeness.*

The International Sunday School lesson for today is a review of the lessons for the last quarter. These lessons tell of the birth of Jesus Christ, his boyhood, and several incidents that occurred in the beginning of his ministry. We recommend a review of these lessons; however, we have chosen as our special study for today the devotional reading, Isa. 55:1-13. This Scripture, like almost all the prophecies of the Old Testament, points to the Christ and his redemptive work in man.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come . . ." How very much like the words of Jesus Christ these are! "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water. . . . whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life." This is the teaching of the Master of men. The waters of life are especially for the poor, not only for those who feel themselves to be poverty-stricken in financial ways, but also for those who need more abundant spiritual life and love and truth, and who open themselves to receive. Jesus said, "Blessed *are* ye poor," referring to his true followers, for they were not proud, haughty, and self-sufficient in spirit. They were meek and humble; they were hungry for and receptive to the Christ teaching. They received power from the Holy Spirit, and were abundantly satisfied.

It is because people are blind that they spend their money, their labor, even the very substance of their lives for outer pleasures, fame, positions of honor among men, and personal attainments that can never satisfy the soul or redeem the body. As soon as they are awakened by Spirit to any degree, they begin to seek God and to set their love on the absolute Good. Then they find

the "bread of life" that really feeds them and satisfies the desires of their hearts.

"Incline your ear, and come unto me; hear, and your soul shall live." The "me" who is speaking here is the Spirit of truth within man. It is testifying of the Christ, the only begotten Son of God, our spiritual I AM, the one true leader and director of all our thought people. Outwardly the I AM refers to Jesus Christ, who stands forever as God's witness before men, an example of perfect manifest man, the Word, or Ideal of God, made flesh. It is the living Christ within each individual, however, that lifts him from mortal limitations into the satisfaction of abiding life and wholeness. "Seek ye Jehovah while he may be found; call ye upon him while he is near." He is always at hand, closer than breathing. He is our life, our health, our intelligence, our all in all at all times. Sometimes our outer, personal consciousness causes our Lord to seem separate from us; therefore we must often relax the mortal and in prayer go within to the Father, that we may learn to abide in conscious oneness with him.

The meaning of verses 7 to 12 is too clear to need special explanation. When we forsake our error beliefs, and turn fully to God, his ways will become our ways and his thoughts will become our thoughts. Then will his power express throughout our lives, and our words, like the words of Jesus Christ, will never pass away but will accomplish that whereto they are sent.

The last two verses of this lesson are a prophecy of the peace within and without that comes only by letting the Christ standard of righteousness become expressed in us and through us.

QUESTIONS

1. To what do almost all of the prophecies of the Old Testament point?

2. What did Jesus mean when he said: "Blessed *are* ye poor"?

3. Why do people spend their substance for outer pleasures that cannot satisfy, and overlook the real good that their souls desire?

4. Who is the "me" mentioned in verse 3 of this lesson, and of whom does it testify?

5. If Jehovah is always with us, why must we seek him?

6. When will God's ways become our ways and his thoughts our thoughts?

LESSON 1, OCTOBER 5, 1924.

Unity Subject—CONSCIOUS RECOGNITION OF SUBCONSCIOUS FACULTIES.

International Subject—THE CHOICE OF THE TWELVE.—Matt. 10:1-8.

1. And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness.

2. Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the *son* of Zebedee, and John his brother;

3. Philip, and Bartholomew; Thomas, and Matthew the publican; James the *son* of Alphæus, and Thaddæus;

4. Simon the Cananæan, and Judas Iscariot, who also betrayed him.

5. These twelve Jesus sent forth, and charged them, saying, Go not into *any* way of the Gentiles, and enter not into any city of the Samaritans:

6. But go rather to the lost sheep of the house of Israel.

7. And as ye go, preach, saying, The kingdom of heaven is at hand.

8. Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye received, freely give.

GOLDEN TEXT—*Freely ye received, freely give.* —Matt. 10:8.

SILENT PRAYER—*All the powers of my being are open and receptive to Truth.*

When we read of incidents in the life of Jesus Christ, we shall profit in the largest degree if we take them as portraying the possibilities within ourselves. What he did we can do, if we think and act from the same standpoint that he did. But as followers of Christ we have fallen short of the truth, and have depreciated our own capacity: Having thought and acted from the plane of sense, and having obtained the limited results which that plane yields, we have not taken into consideration the fact that we have other and higher fields of thought and action.

The whole man is composed of three men: a spiritual man, a mental man, and a bodily man; yet these three are one. Each man is one *I* functioning on several planes of action. It is not claimed that any man who has centered his *I* upon the body can bring forth the literary gems of Shakespeare. His ideas may not run in that channel. So the one who has not risen higher than the intellect cannot bring forth the fruits of that more interior plane of action, the spiritual. Yet man is to reconcile and coördinate the three phases of his being. All the factors entering into man's being are visible to one who sees the unity of spiritual life, and such a one says: "You shall do these things and greater."

To know himself, man must open up the undiscovered country within himself. He must first appreciate the largeness of his God-given identity—the I AM. The I AM is represented in today's lesson by Jesus' going about all the cities and villages, teaching, preaching, and healing. These activities represent the I AM in its universal capacity as a teacher and harmonizer of its own mental and bodily conditions. But there is yet no organized harmony: "they [the thoughts] were distressed and scattered, as sheep not having a shepherd." The I AM must have agents to instruct the great flood of thoughts that surge about the consciousness—

that is, the faculties of the mind must be spiritually disciplined and their right relation established. Then it will not be necessary for one's special attention to be directed to the will and to the judgment in order to have them function in spiritual ways. The faculties must be educated, and then they will do the Master's will obediently, whether or not he is consciously present.

Next we shall consider the calling of the twelve disciples, and the giving to them of authority over "unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness." The twelve powers of the mind, to which you give authority to cast out all discordant thoughts, are: Simon (faith), Andrew (strength), James (judgment), John (love), Phillip (power), Bartholomew (imagination), Thomas (reason), Matthew (will), James, son of Alphæus (order), Thaddæus (elimination), Simon the Canaæan (zeal), Judas Iscariot (life appropriation).

Their specific work is in man's own consciousness, the educating of his own Is-real thoughts; the error or unreal thoughts are to be cast out utterly. The disciples or faculties are not expected to act outside of the individual consciousness. "Go not into any way of the Gentiles, and enter not into any city of the Samaritans." If in healing another a person loses vitality, he is letting Andrew (strength) go into the "way of the Gentiles." This is magnetic healing, which is forbidden by the Christ. Man is authorized to speak the word of strength to any faculty in another, in spiritual consciousness, and the law of manifestation will be fulfilled in divine order. The strength, the health, the life, the power, and the good that another may need are already within him; he need not let any of his consciousness of these inner faculties go from him when he speaks the restoring word for another. He needs only to know that the Christ within that individual has all power, all strength, all life, and all wholeness, just as the Christ within himself has all

strength, all life, all wholeness. Spirit will awaken in the consciousness of the one for whom the truth has been declared and will become manifest to him as the fulfillment of that which he needs to express.

"And as ye go, preach, saying, The Kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye received, freely give." The kingdom of heaven is at hand always; it is omnipresent. By consciously recognizing our inner spiritual faculties (disciples) and using them aright, we shall make the peace, the wholeness, the joy, and the perfection of the kingdom manifest in and through us. Sick thoughts will be healed; every atom of our being will be vitalized by the Christ life, and we shall be made wholly alive; impurity will cease, and the demons of error will be cast out of our consciousness entirely. Then, as freely and fully as we have received the redeeming truth for ourselves, we shall give it forth to others.

QUESTIONS

1. How can man know himself?
2. What are the agents that the I AM uses to instruct the consciousness? Name them.
3. What is their specific work in your own consciousness?
4. What is the meaning of verse 5 of our lesson?
5. Explain verses 7 and 8.

That we get our greatest satisfaction from the good that we do for others, is a truism. Let these "others" be the children, for a while at least. If we concentrate our efforts on them by sending Wee Wisdom to them, we shall be amply repaid at once in love and obedience. Later fruits will be abundant beyond measure and computation.

The secrets of life are not shown except to sympathy and likeness.—*Emerson.*

SOCIETY OF SILENT UNITY

"Be still and know that I am God."

EXTRACTS FROM LETTERS

LET THE FATHER'S WILL BE DONE IN YOU

In response to your letter, we are praying earnestly for your guidance into that which is for your highest good and for your true success and prosperity.

If you have not yet learned to be happy in your office work and to serve God and your fellow men there, gladly, faithfully, and efficiently, it is doubtful whether you will find yourself able to do this anywhere, even in what you think of as spiritual work. When you shall have fulfilled your mission, your service, in what looks to you like a worldly place, the way will open for you to come into something more in line with your inner desires. But one must prove himself faithful in the "unrighteous mammon" before the true riches of Spirit will be committed to his trust. In other words, a certain growth and attainment must be reached in life before one really can receive fully into his consciousness and make wise use of true spiritual understanding and power.

Do not, therefore, resist the thought of what you call "worldly work." Whether or not it is worldly depends entirely on your attitude toward it. The spiritual-minded person takes Spirit into every avenue of his life and causes the without to become as the within. Be willing that the Father's will shall be done in and through you, even if this acquiescence may seem for a time to postpone the missionary work that you desire to do. In your present work you will find daily opportunities to put into practice the truths that you learn.

Jesus Christ, after he knew his mission and his divine sonship, went back to Nazareth with his parents and

became subject to them. He learned the carpenter's trade, we are told, and worked at it with his father and his brothers, who did not understand him or believe in him. We too need to let patience do its perfect work in us, that we may become rooted and grounded in the truth and may be made perfect and entire, wanting nothing. It takes growth, daily meeting of the problems of life and solving them through the Spirit within us, to enable us to become good soldiers of Jesus Christ, who are not afraid of conditions that must be endured. We bless our conditions and lift them through our true thoughts and words to a wise and a right and a kind adjustment for all concerned.

Place yourself and all your affairs fully and definitely in the Father's hands. Place your home and your dear ones in his care, also, and affirm often, in quiet confidence: *I am the illumined child of God, filled with the Spirit of wisdom and love, by which I am guided in all my ways and led into that which is for my highest good.* Say often, *Not my will, Father, but thine be done.*

Look to God, through your own efforts, for your supply, and hold the thought: *The all-providing mind is my resource and I am secure in my prosperity.* Then keep yourself open to receive His good through any of the avenues by which Spirit may send it to you, but do not look away from the God who works in and through you. As you thus place yourself in His care and become willing to do any kind of work which is the Father's will for you, your way will open. You either will be led into an outer position of some kind, wherein you can truly serve, or you will be enabled to give your full time to the study of Truth.

TAKING OUT THE TENTH

Our understanding of the tithing law is that one should tithe from the net profits of his business before anything is taken out for personal or family expenses.

The tithe should come before one's living expenses. It should be paid from his salary, or from his income, in whatever way this comes to him. There are those who pay the tenth from all that they receive from their business, before deducting any expense of upkeep. The ones who do this are blessed accordingly. However, we do not see that this practice is required, since the running expenses of a business must be met before there is any real profit for the one who owns the business. Out of the profit a tenth should go to the Lord.

Many give more than a tenth, but this is a matter for each one to decide for himself according to his own conception of Truth, his desire to give, and the leading of his own indwelling Lord. A farmer should give a tenth of all the increase of his farm products, or its equivalent in money. A tenth of what a landlord receives in rent from his farm should go to the Lord, unless he has to use a portion of the rent in keeping up the farm.

One is always safe in giving the Lord what appears to be the best end of any business deal; if one does this cheerfully and in faith, his blessings are greatly increased, in the end. One should not give grudgingly, or from a thought of duty or necessity; there is not much return from unwilling giving, either in spiritual increase or in material increase.

If you will place the matter of tithing in the hands of the Holy Spirit and seek light from within, you will soon be convinced as to what you should do.

LIFE HARMONIZED THROUGH SPIRITUAL UNDERSTANDING

It seems that I cannot energize myself sufficiently to sell anything, whether books or stock. All my life I have been so capable—able to do anything that I attempted to do. After I had trouble over the loss of money, I had a breakdown. It seems as if my spirit says, "Do," and my will says: "You shall not!" . . . I get so confused.

The peace, understanding, and true satisfaction for

which you hunger are some of the fruits of the spiritual life. The spiritual life does not mean the acceptance of a creed or the intellectual perception of a universal scheme, but it does mean a manner of living. A manner of life based upon ideas of the intellect and upon conclusions drawn only from the visible world about us is never satisfying for very long. The Spirit within you, at the very heart of your consciousness of life, even now pleads to be heard and attended by you, that it may lead you into the realization of its gifts of peace, joy, strength, harmony, love, and understanding.

Glean from your present experience—the sense of confusion and powerlessness that you mention—the truth that your intellect is the servant of your true self. Still this servant, still your thoughts, and turn your attention within, to the very heart of your being; then in a spirit of childlike trust put yourself into an open and receptive attitude toward Spirit. Thus you will gain the greatly desired peace, confidence, strength, and wisdom; thus you will be made to know what to do and say and think of your outermost life and affairs.

A stream that is cut off from its source soon dries up. Likewise, when one lives too largely in the outer world of the brain, the body, and the affairs, he seemingly cuts himself off from the Source of his stream of life and all its satisfying attributes. By consciously turning within, in meditation and prayer, he reopens, cleanses, and enlarges the channel of life, and enters into greater blessings. In this way every phase of his life is harmonized, and the way is made plain and happy.

Begin this work carefully, conscientiously, and join with us daily in this prayer:

Greater is He that is within me than he that is in the world. I am guided, guarded, protected, healed, and prospered by the love, wisdom, and power of the indwelling Christ, and I am led into that which is for my very highest good.

SILENT UNITY HEALING

"What hath God wrought!"

[In writing Silent Unity for help, be sure to give your full name and address.—*The Editor.*]

HEALTH

New York, N. Y.—I am sixty years of age and for the last five years I have had very bad health. Five doctors told me that I had excessively high blood pressure and that if I should do much work I would have a stroke of apoplexy. I followed their instructions until I was in a most deplorable condition. I read in Unity magazine that you were to have a healing convention and decided to ask for prayers for a better understanding of Truth. I began to use affirmations and denials, and during the convention, my mind became more composed. My health began to improve and I was enabled to sleep some at night. Then I began to ask God for help in my affairs. I gave thanks for that for which I asked. The results were wonderful. I have been restored to perfect health through my understanding of Truth. I was enabled to overcome ailments that had apparently become chronic. Constipation was one of them.—*Mrs. C. M. O.*

Los Angeles, Calif.—Words cannot express my gratitude to God and to Unity, for I have progressed in every way. Never before have I experienced such perfect health as I now have. Every day I feel the wonderful uplifting power of love and Truth, and everything looks more beautiful. Life seems like a beautiful dream. The appearance of a small goiter has been nearly dissolved.—*Mrs. F. H.*

Lake Charles, La.—I wrote you for prayers for my children, who had measles. Now they are all well and doing fine. I thank Unity for teaching us to understand God and to get close to him in prayer. May God bless your work, and may he help others to understand his blessings.—*Mrs. A. A. N.*

London, Eng.—Something great happened to me! Throughout the last two winters I had suffered from throat trouble, being seriously handicapped. After I came to an understanding and realization of the Divinity, my voice became perfect. What cannot be done through God's power! —*M. A. M.*

Omaha, Nebr.—I wrote to you for help for my daughter and for myself. A short time afterward my daughter said to me: "Mother, when I woke up this morning I started to get up and dress. I forgot I was sick." Since that time she has been out of bed, and now she is back in school and looks the picture of health. This is the second time she has been healed by Unity. My health has been restored through Unity. For the past few months one or two of us have been sick in bed. I became worn out and discouraged. I have had three different doctors treating us. Since writing you for help all of us have been well. We cannot begin to express our thanks to God and to Unity for all that has been done for us.—*Mrs. W. E. G.*

Pasadena, Calif.—After carrying heavy packages several blocks I suffered from what seemed a dislocation of the spine. For three weeks I constantly suffered acute pain. I wrote Silent Unity for healing. After posting my letter I realized that the healing had taken place, and I was immediately relieved of the acute pain. After a few days I was completely healed. I thank you more than words can express. I inclose a love offering.—*Mrs. S. A. H.*

Kansas City, Mo.—Four or five weeks ago I asked prayers in regard to my daughter, who was having hemorrhages of the lungs. Within five hours the flow of blood ceased. Her condition had been pronounced tubercular. This week the doctors examined her and made two X-ray pictures. They report that now they do not find any symptoms of tuberculosis. I feel that I owe this healing to God and to you.—*Mrs. I. N. W.*

Albert Lea, Minn.—I wrote you for prayers for my daughter-in-law. I am happy to say that the abscess in her bowels or stomach broke and she has been gaining in health ever since. For three months she had not been able to keep food on her stomach; this trouble has disappeared. We feel grateful to God and to Unity for the wonderful demonstration.—*Mrs. A. M. K. R.*

Warsaw, Ind.—I wrote you for special prayers for my health. A belief that I was afflicted with leakage of the heart and with dropsy was making me a most deplorable and pitiable object. Today, just three months after writing you, I am healed! I thank God and Unity for this wonderful blessing.—*Mrs. G. S. H.*

Caldwell, N. J.—I telegraphed you for prayers for healing my mother of heart trouble. I am glad to say that she is up and is very happy.—*Mrs. T. K. H.*

St. Louis, Mo.—My little girl, three years of age, had a very bad corn or callous on the sole of her foot. It hurt her so much that she did not want us to touch it. I put bandages and salve on it morning and night, but it did not become better. I read of the wonderful results that others had received from prayer, and I told my baby to say: "Please, God, take the corn away." She said it at bedtime every night and often during the day. Now the corn is entirely gone.—*Mrs. H. C. B.*

Van Anda, B. C., Can.—I wrote you for help to rid my husband of asthma, and in a very short time the asthma left him. There has been no trace of it since. He is a new man now, ambitious and young again. The last three years were a time of misery. He tried doctors and treatments of all kinds, to no purpose. We both thank you sincerely.—*Mrs. H. R.*

Westboro, Mass.—I wrote to you for prayers that I might be healed of boils. As soon as my letter had been posted I began to feel better. The boils gradually disappeared, and now I am healed. I praise God.—*N. W.*

Belding, Mich.—More than a month ago I wrote you asking for prayers for healing a hemorrhage from the kidneys. In two days the hemorrhage stopped, and now the pain is gone from my back.—*Mrs. L. E. T.*

Chicago, Ill.—You may discontinue the prayers for healing neuritis. It has disappeared and I can sleep nights. I am very grateful to you for your prayers. God bless you all, is my earnest prayer.—*H. S.*

CONTROL OF ELEMENTS

Hollywood, Calif.—I wrote you for prayers for rain, last week. It began to rain about 11 p. m. Saturday night and we had a steady downpour until almost morning. Yesterday it rained hard again and there is more coming.—*G. G.*

Globe, Ariz.—At the time I wrote you we had not had rain in seventy-five days. Within two weeks we had a lovely rain and it has been raining once a week since. Surely God is answering our prayers.—*Mrs. L. M. J.*

Arlington, Calif.—I am inclosing a check. We have been having a great deal of rain. You may discontinue prayers. I thank you.—*Mrs. L. E. K.*

Owatonna, Minn.—The night I wrote you it rained; the next day we had a good rain. Thanks to God and to Unity for the help.—*C. H. G.*

PROSPERITY

Houston, Tex.—About two weeks ago I wrote you asking for prayers that my husband might be directed to his right place, as he had been out of work for six months. I am so grateful to tell you that a week later he obtained a permanent position at just the kind of work he wanted. He had sought work during all those six months. After I wrote you, a man whom he had never asked for employment met him on the street and asked him whether he would accept the foremanship of a plant. This demonstration has been a wonderful inspiration to us both and we are deeply grateful to you.—*Mrs. E. H.*

Youngstown, Ohio—I mailed you a letter on Sunday, and on Monday my husband heard of employment. Two days later he started to work. Many thanks for your prayers in our behalf.—*Mrs. J. W. L.*

Menlo Park, Calif.—Today I completed the sale for which I asked your prayers. Although I received only a small amount down, in the long run I shall get more than I asked at first. I am truly grateful for the help received.—*M. M.*

Burlington, Vt.—Very soon after I wrote you in regard to help for my brother-in-law, who was out of work, he was sent out again by the firm for which he had been traveling. Everything seems to be running smoothly now, and I am most grateful to you for the help given.—*M. M. W.*

Salt Lake City, Utah—I wrote asking your prayers that I might sell my household goods. I am very thankful to tell you that I sold everything and made a change that I was anxious to make. I am grateful to God and to Unity for the good that I have received.—*Mrs. B. J.*

Ironton, Ohio—I thank you sincerely for the wonderful help that you gave my nephew. I wrote you asking for prayers to help him obtain a position. Now he has a good position and his financial affairs are beginning to show improvement.—*Mrs. C. D.*

Williamsville, N. Y.—I wrote you asking your help to recover our car, which had been taken. The police could find no trace of it. Before the letter could have reached you we were notified that the car had been recovered.—*Mrs. D. H. S.*

Washington, D. C.—I asked your prayers to help me sell a piece of property. I am glad to say that the property is sold. Thanks to God and to Unity.—*S. L. J.*

Portland, Ore.—Two months ago I wrote you asking for your prosperity prayers. My automobile had been completely demolished in a wreck, and in addition to this misfortune I had lost my position. I am writing now to tell you that your prayers have been a wonderful help. I had no sooner mailed the letter to you than I was offered a new position. At the end of a month I obtained a still better position, and now I am much better off than ever before. We are thankful to you for your help, and thankful, of course, to the real Source of the good which has come to us.—*R. T. M.*

Indianapolis, Ind.—I wrote you for prayers for a change of position for my husband, and for wisdom to know which was the right position to accept. Since then my husband has had a promotion and a raise in salary, and he thinks that there will be another raise for him soon. I thank you, and may God bless you.—*Mrs. W. G.*

Bound Brook, N. J.—I wrote you last week, asking prayers that we find a house, as the one that we live in had been sold. We have found a house. I knew that God would answer. All thanks to Him and to Unity.—*Mrs. D. M. A.*

Coronado, Calif.—I wrote you for prayers to help me in buying a home. I received, in a most surprising way, the money for the first payment. I know that this demonstration is due to my faith and trust in God.—*Mrs. L. R.*

Hawkins, Tex.—I wrote you for help in obtaining prosperity. Before it was time to turn in my bank I had received a substantial raise in my salary. I praise God and Unity for this good.—*F. H. J.*

Denver, Colo.—About a month ago I asked you for help in regard to renting our house. The place is rented now. I thank you, and I am inclosing a love offering.—*Mrs. L. C. R.*

Tucumcari, N. M.—I want to tell you how thankful I am to God and to you. I wrote you about my son's being out of work. In about a week he got a good job.—*Mrs. M. A. G.*

Decatur, Ill.—I wrote you for prayers for my son, that he might obtain work. I am thankful to say that he obtained employment the day after I wrote.—*Mrs. K. C. W.*

Ada, Ohio—I asked your prayers for my son-in-law, who was out of work. In a very short time he got a good job and is getting along very well.—*Mrs. I. L.*

RADIO NEWS

Corpus Christi, Tex.—Your Saturday night service came in very clearly. In silent meditation I broadcast thoughts of health, peace, happiness, and prosperity from the little station set up within myself. I keep my little station in tune with all the world, in the great spiritual power of harmony. God is wonderful to give us the radio, that we may use it to send forth thoughts of love, prosperity, and happiness that will bring forth the brotherhood of man.—*C. O. B.*

Lake Charles, La.—How glad I am to have the privilege of writing you again that I joined you in your Saturday night service over the radio. The service came in distinctly. I held the silence with you, and heard and enjoyed every word of your songs, "In the Garden," and "Be Thou Made Whole." I feel as if I had been in the Unity School with you. I receive great spiritual benefit from these services. I see God in my every act and allow him to manage my affairs.—*Mrs. L. G.*

West Chester, Ohio—I listened to your service Sunday evening, over the radio. This service was the treat of my life. It was great to hear the voice of Unity.—*Mrs. W. P. W.*

Portage la Prairie, Man., Canada—We heard your Saturday night service over the radio. As we have a loud speaker, the healing statements and the songs rang through the room. The service was a great blessing. We felt the divine presence—*Mrs. J. J. G.*

Evansville, Ind.—My husband and I heard your Saturday night service over the radio. I joined in the silence and received a great spiritual uplift. I shall never forget Mr. Fillmore's healing thought. It was so inspiring. We were pleased to know that we were in touch with Unity people. May God bless you and your wonderful work. —*Mrs. L. M. C.*

Kansas City, Mo.—I have not been able to attend the Sunday services, but I want to send the inclosed offering, as we enjoy hearing the services over the radio.—*Mrs. A. H.*

Tulsa, Okla.—I often hear your Sunday morning service over the radio. Saturday night while listening in to your service, I heard the words: "Now I am made whole." These words penetrated every cell of my stomach, and I have been entirely free since then. Praise God.—*Mrs. W. W. B.*

HELPED BY UNITY LITERATURE

Seattle, Wash.—In the two weeks I have been reading Unity literature, the greatest inheritance that could possibly come to any one has come to me. My eyes are opened and I can see my way spiritually. I always have believed in God, but there was something not quite clear to me. Unity has solved the problem. How I wish this wonderful awakening would come to every one. In the two weeks that I have been reading Unity, I have rid myself of severe pains in my whole body, and now am in excellent health. —*Mrs. A. J.*

Atlantic City, N. J.—I take pleasure in writing to tell you what great good and happiness have come to me and my home since my family has been reading Weekly Unity. It is a daily comforter to me. I have never before been so successful. This has been the crowning year of my life. I thank God and you for your prayers for us. My daughter was a habitual drunkard when she first wrote you; now she is doing well.—*Mrs. J. S.*

Randolph, Mass.—I am pleased to tell you that the little magazine has helped me wonderfully. My daughter has been cured of deafness and of a terrible cough. The doctor had said that she could not live. We thank God for this wonderful cure.—*Mrs. M. C.*

Coffeyville, Kan.—I have read Unity magazine for two years, and The Christian Business Man and Wee Wisdom for one year. They have helped me to find God. Praise His holy name.—*Mrs. J. C.*

CORRESPONDENCE SCHOOL

Amsterdam, N. Y.—I want to express my heartfelt thanks for the opportunity of learning your teachings through the Correspondence Course. The lessons are a great blessing to me. The Psalmist said, "They shall be abundantly satisfied with the fatness of thy house," and I have indeed found this to be true. Glory be to God, and to Unity, through which he ministers. My blessings rest upon the offering that I am sending you.—*P. E. S.*

Lafayette, Colo.—The lessons, "The Silence," and "Healing," in your Correspondence Course have been great blessings to me. I am spreading Truth and have never before been so happy. I have been a slave to cathartics, having been for years troubled by constipation. I have been free from this trouble for weeks.—*L. F.*

Alexandria, Va.—I must express my appreciation to the Correspondence School department for the lessons. Every one of them has been a revelation to me. "If thou cry after discernment, and lift up thy voice for understanding, . . . then shalt thou understand the fear of Jehovah, and find the knowledge of God." I have claimed this promise, and understanding has come to me through the lessons.—*L. H.*

Jerome, Ariz.—I am thoroughly enjoying the lessons of the Unity Correspondence Course and I am thankful for the understanding gained through their study. It is the best investment of time that I have ever made. I wish that all Unity people would take up the course.—*L. K.*

PROSPERITY BANK

Los Angeles, Calif.—The prosperity bank is indeed a success! I have received my second bank, and prosperity and abundance are being manifested in all my affairs. I might cite a few instances to show how God's law of supply has worked for me. A trip for my wife and my children was financed when I did not see how it could be accomplished. Our home was rented furnished without the slightest effort on our part, at a good rental and to people who take a personal interest in keeping up the improvements during my family's absence. I have put $300 into improvements, which are all paid for. Before taking up Unity and the Bank plan we used to think of those improvements as something in the dim distance. My wages are to be increased soon, and there are many other blessings that I have received since I have come to realize God as the ever-present source of good.—*L. F. F.*

San Francisco, Calif.—I have been wonderfully blessed since becoming interested in the great work that you are doing. I have gained in every way—spiritually, mentally, and financially. The prosperity bank drill has benefited me greatly. I have a position in more pleasant surroundings; I have learned to know that God is the source of every good, and I feel like a different person. May God continue to bless you who are doing so much for humanity.—*H. M. A.*

Hollywood, Calif.—I wish to tell you of the great peace which has come to me, through prayers and the use of the prosperity bank plan. I have derived great joy from the bank plan, and my prayers have been answered in a most surprising way. I thank you.—*F. O.*

BE YE TRANSFORMED

San Francisco, Calif.—Words fail me when I attempt to tell you how beautiful I think Unity is. Eight months ago I was almost sick from worry. I could not sleep nights, and looked for worse to come. Now I look for better, and find that I have it. I have overcome worry, and I have a happy feeling. Every one I know asks me why I look so young of late.—*Mrs. E. V. W.*

Syracuse, N. Y.—I am getting your magazine at your different centers, as I go along. I would as soon do without sleep as without your literature. Words cannot express the great good that I have derived from your prayers, thoughts, and testimonials. I have been changed from a moody person to one who feels great joy in living.—*W. S. A.*

Highland, N. Y.—I am very grateful to you for what you are doing for me. Since I wrote you I have had many demonstrations of God's goodness and power. My heart is full of praise and thanks to God. I am happier than I have ever been before, and I understand God better. The things that I used to worry about seem like nothing now. —*Mrs. P. B. C.*

Indianapolis, Ind.—I thank Unity for wonderful blessings, for assisting me in constant prayer, and for the privilege of tithing and assisting in your wonderful work. I praise God and Unity. I am a new creature. I have not a worry or a care.—*I. D.*

GOOD WORDS CLUB

Salt Lake City, Utah—I thank you sincerely for the privilege of being a member of the Good Words Club. I realize that if I am to correct any inharmonious conditions in my life, the change must be made through the spoken word. With much love I inclose an offering.—*Mrs. P. S.*

Brewster, Fla.—The Good Words Club is a constant reminder to one to think twice before speaking. The text, "Whoso keepeth his mouth and his tongue keepeth his soul from troubles," has been of the greatest help to me.—*Mrs. F. C. S.*

St. Petersburg, Fla.—The Good Words Club has helped me in many ways. I have better health, and I find more peace and harmony in all my surroundings.—*Mrs. W. A. Z.*

Denton, Tex.—I am being blessed by turning my conversation away from words of criticism and speaking words of joy and good will.—*J. M. J.*

FROM CHILDREN

Rock Hill, S. C.—I am happy and grateful to tell you that my report for this term has been wonderfully improved, through your prayers. I have improved in my studies to the extent that I am among those who make the highest marks in my classes. All this improvement has come through you, Unity.—*E. B.*

Bend, Ore.—I must tell you about my wonderful happiness. The goiter is no more; I have no kidney trouble now; my hearing is far better. I have been blind in one eye, but it is gradually getting better. I have come to understand Jesus and God better since I have been reading Unity.—*P. R.*

Detroit, Mich.—I wrote you a few weeks ago for prayers for help in my high school studies. I thank God with all my heart that I am able to tell you that I have brought up every mark. My principal sent a note to my mother commenting on my wonderful improvement.—*L. H.*

Armstrong, Mo.—I wrote to you and asked your prayers for the cure of a cough. You sent me a prayer and I said it. I am now cured. I take Wee Wisdom, and I say The Prayer of Faith. I am seven years of age. I thank you for your help.—*M. J. W.*

Shoshone, Wyo.—I thank you very much for the help you have given me. I have no earaches or headaches any more. God surely heals our diseases.—*R. L.*

TITHING

Cleveland, Ohio—I want to tell you how much I have prospered since I began to tithe. I have proved for myself again and again God's promise: "Bring ye the whole tithe into the store-house, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough *to receive it.*" It is very conducive to peace to know that God is Supply and that one's needs are met before one is conscious of them. I have had another wonderful demonstration of prosperity. I am inclosing a check for $40, which represents part of the new tithe. I continually thank God for Unity and my blessings.—*M. H.*

San Jose, Calif.—Inclosed you will find our tithing money. We have been tithing since the first of this year. We have had such wonderful results since beginning to tithe that we expect to continue the practice.—*A. N.*

FREEDOM

Bristol, Eng.—I am sending a thank offering for your assistance. All worry about the future has left me, in spite of the fact that I earn less at present than I have earned in some years previously. Money seems to come just when needed. My great joy lies in freedom from anxiety as to means of support. This anxiety used to be ever present. I feel that the release from anxiety is better than material prosperity.—*D. C. T.*

Los Angeles, Calif.—You may discontinue prayers for me. Something that I had been fighting the past twenty years has disappeared as if by magic. Words could never express the feeling of thanks I have for God and for Unity. —*H. S. G.*

New York, N. Y.—Nearly a year ago I asked for your prayers for a friend, to help him to stop drinking. He stopped drinking, and now everything is going well with him.—*J. C. P.*

Willowbar, Okla.—You may discontinue prayers that my husband may have freedom from the tobacco habit, as he has been cured. I thank God and you for the healing. —*S. W.*

Dayton, Ohio—My husband has been a heavy drinker during all our married life, but through your faithful prayers he has stopped.—*Mrs. C. G.*

Tacoma, Wash.—My heart is filled to overflowing with thankfulness. I have been relieved of business worries, and my son, who was cured of the use of drugs after I sent you a telegram, has become a strong, good boy.—*Mrs. A. L.*

MISCELLANEOUS

Kansas City, Kan.—We have had many demonstrations of the workings of Truth since reading Unity literature. I have overcome headaches, burns, swollen joints, and colds. In fact, whenever anything appears to be wrong I get right to work with denials and prayers and the inharmony is not long in leaving. Daughter has overcome earache, running ear, colds, a stye, and ringworms. It has been a year since we have used medicine. We have not had to ask Silent Unity for help in our family, as we have always been successful in obtaining answers to our own prayers. Every time we have a new demonstration it gives us more courage and faith. God grant that the day may come when every one will know of the great truths that you are teaching.—*Mrs. E. J. R.*

PUBLISHERS' DEPARTMENT

SUBSCRIPTIONS PAYABLE IN ADVANCE

Single copies: Unity magazine, $.10; The Christian Business Man, $.10; Wee Wisdom, $.10; Unity Daily Word, $.10; Weekly Unity, $.02.

Unity magazine one year	$1
Weekly Unity one year	$1
The Christian Business Man one year	$1
Wee Wisdom one year	$1
Unity Daily Word one year	$1
Unity Local Program one year	$1
Sunday School Leaflets one year	$1
Unity Healing and Prosperity Records one year	$3

Sample copies of these periodicals, except the records, will be sent gratis upon request.

TO UNITY SUBSCRIBERS

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription. A mark around this notice shows that your subscription expires this month. A subscription blank is also inclosed.

If you care to, you may tear off that part of the pink wrapper upon which your name and address appear, inclose it with check or money order, and mail it to us. This will mean that you have renewed your subscription.

UNITY DAILY WORD HEARTILY RECEIVED

Reports from those who have received copies of Unity Daily Word, our new monthly manual of daily studies, are most encouraging. The new magazine was an instant success and will, no doubt, be recommended far and wide by those who have seen it. The number of subscribers two weeks before the first publication date was 5,300.

The daily lesson is long enough for the most searching student and short enough for the busiest person. We cannot recommend Unity Daily Word too heartily. $1 a year.

A PLEA TO UNITY READERS

In each issue of Unity, we try, either directly or indirectly, to impress upon our readers the importance of child training through the pages of Wee Wisdom, our magazine for children. From time to time we have been almost insistent in our requests that readers subscribe for this magazine for their own little ones and for other children among their neighbors, friends, and acquaintances. Kindly disposed, generous readers have responded until now there are between forty and fifty thousand paid subscriptions for Wee Wisdom.

As we repeatedly have said before in these pages, the subscription price of Wee Wisdom is kept at $1 a year in order that as many children as possible may derive the benefits of its influence.

There are two ways in which our readers may help us in continuing this work for the children:

First, send Wee Wisdom subscriptions far and near to the little ones.

Second, feel perfectly free to pay two, three, or four dollars for a Wee Wisdom subscription.

The children are worth it.

No effort is spared in maintaining the highest standards for Wee Wisdom. Literary quality, pictures, paper, general tone, all accord with the lofty spiritual ideals conveyed to the children by its pages. Elaborate art work and plates are expensive—so much so that prices of other magazines for children are three or four dollars a year. Of course, the larger the Wee Wisdom subscription list becomes, the more nearly the magazine will approach a paying basis.

Secular magazines for children contain instruction and entertainment—very good as far as they go. Wee Wisdom offers all that other magazines for children give, with the additional character building features and spiritual training so essential to complete unfold-

ment and expression for the child. Besides, Wee Wisdom carries no advertising. Every page is filled with mental and spiritual vitamines to nourish the growing child mind.

We never have presented a situation in vain to you, Unity readers. Now that you know just how we stand with Wee Wisdom, we have an inward assurance that you will be large-hearted in furthering this most important work with the children.

ARE YOU CHANGING YOUR ADDRESS

If you are, it is important that you mention each periodical that you desire sent to your new address.

We have simplified our mailing list system and it is impossible for us to change the address on any periodical unless you mention that periodical in your order for a change.

The following blank has been prepared for those making a change of address. Cut it out, fill in carefully, and mail to Unity School of Christianity when you desire to have your address changed on our mailing lists.

Name .....

Old Address .....

.....

New Address .....

.....

Check the following magazines or departments which your change of address (or name) will affect.

( ) Unity
( ) Weekly Unity
( ) Wee Wisdom
( ) The Christian Business Man
( ) Unity Service Bulletin
( ) Unity Daily Word
( ) Unity Twin Records
( ) Unity Local Program
( ) Good Words Club
( ) Unity Sunday School Leaflet

"A UNITY STUDY CLASS IN EVERY COMMUNITY"

The possibility of a Unity study class for your community is not contingent upon there being a number of people at the first meeting. It simply means that you and one or two of your friends can get together to study and talk over the principles of Truth in a way that will be mutually beneficial.

One of the most effective centers reported at our recent conference in Kansas City began in Moose Jaw, Canada. Miss Edna F. Bowyer of that city became interested in studying Unity literature. One day a semi-invalid friend (a woman on a milk diet and under the care of a physician) asked Miss Bowyer if she could not come to her regularly and study Truth with her. Consent was given and the semi-invalid appeared at the appointed hour, carrying her bottle of milk. Finally a shut-in invalid friend heard of the help that the semi-invalid had received, and asked if the "class" could not meet with her, as she was unable to attend the meetings. So the class moved to the bedside of this shut-in, and thereby the number of members grew to three. All were so benefited that they began spreading the news among their friends and now the class has grown until it reaches about one hundred people.

It is estimated that there are now more than a million and a half persons interested in the teachings of the Unity School of Christianity, and millions of others are interested along similar lines. Almost any community has enough interested readers to make possible a good beginning for a study class.

An entire department at Unity headquarters is given over to the organization of study classes and centers, and this department is for your use. Let us help you get the Unity students together for such a class. Let's start this class right now, and thus begin a movement that will be a help to you, to your neighbors, and to your entire community. Write to the

Field Department,
Unity School of Christianity,
917 Tracy,
Kansas City, Missouri.

"A UNITY STUDY CLASS IN EVERY COMMUNITY."

PUBLISHERS' NOTES

Those who have received the Unity Voice Records write to us in this strain: "I hope that the new Records will arrive soon, as I so enjoy hearing Mr. Fillmore's voice at the time of silence. I feel closer and more in unity with the world of prayer when playing the record."

The twin Records reproduce the Unity Healing and Prosperity class thoughts, with a tiny sermon following. By using these Records in your home silence periods, you can more easily transport yourself in thought to Unity and in oneness with us realize the presence and power of Spirit to bring you into the fullness of all good in health and affairs.

Two small records each month, one with the Healing Thought, and one with the Prosperity Thought (twenty-four records during the year). Mailed monthly for $3 a year.

The editorial department at Unity recently received a letter containing the following bit of praise: "I believe Weekly Unity to be the greatest message of Truth. It is so readable, so lovable. I get a wonderful help from perusing its contents."

Readers who are much occupied, find Weekly Unity a most satisfying vehicle of the Christ teaching, because it carries such a quantity and variety of material in its eight pages. Few advanced thought periodicals are issued weekly, hence readers of Weekly Unity have the advantage of reaping from a virgin field.

A rather informal presentation of local news, and of excerpts from notices of applied metaphysics which appear in the press, are of unusual interest to readers. The subscription price of Weekly Unity is $1 a year.

People who have worked much with children know the humanizing influence exerted over them by a contact with nature. Observation of plant life and association with domestic pets seem to make the little ones more gentle, more considerate of their elders and companions.

A revised edition of "Aunt Joy's Nature Talks" is just off the press. We recommend that parents get it into their children's hands at once. Beautifully illustrated. Further description on inside page of back cover of this magazine.

As our readers well know, Charles Fillmore writes a keynote article for Unity each month. October Unity will be no exception. "The Mystic Word Amen," by Meta Rauterberg, is a study of the word Amen, by which the readers of the article will come into a better understanding of its sacred significance. The second installment of "Methods of Meditation," by Jennie H. Croft, who has been long associated with Unity, also appears in the October number.

Send subscriptions to your live, inquiring friends. The Prosperity Bank Plan reduces the subscription matter to its lowest terms. Read page 296 of this issue for information and blank.

The Christian Business Man is in a class by itself, leading business people to place their reliance on the substantial foundation of divine understanding and to adjust all their relations with employers, employees, and fellow workers in accordance with the dictates of their inherent divinity.

While this magazine is published specifically for business people, home folks find that it helps them to handle the business of life. Subscription price, $1 a year.

September Wee Wisdom presents its usual quota of handsomely illustrated poems. One of these, entitled "My Pets," tends to foster the humane instinct, which merges gently into the brotherhood feeling. The first installment of a continued story promises much interest and instruction. "Young Artists" offers suggestions for the budding art instincts of the little ones. The subscription price of Wee Wisdom is $1 a year.

A correspondent writes that a study group has been organized in an English town, as the result of one subscription's being sent there, in the Lord's name. He states further that many ailments have been cured, which had been pronounced to be beyond medical skill. When the sowing is done in the name of the Father, the harvest is bound to be sure.

A wide field of inspiration and wholesome philosophy is now opened to our readers through the new line of illustrated mottoes, hand-lettered, hand-colored, and handsomely printed on select card stock. They may be had in attractive gold or toned frames, or in envelopes to match the cards. Send for descriptive price list.

UNITY SCHOOL OF MUSIC

On September 15 Unity School of Music will be opened at 1319 East Ninth st., Kansas City, Mo., at Unity headquarters. Dates for registration, September 8 to 13.

The purpose of this school is to train teachers and children; also to train musicians who are dissatisfied with what they are getting through their music. The work is done according to the plan originated by Mrs. Harriet A. Seymour, and taught by her in her School of Musical Re-Education, in New York City.

The Unity School of Music will be under the direction of Mrs. Arthur Comstock who has completed the course of training in Mrs. Seymour's school.

Write to the Secretary of Unity School of Music, 1319 East Ninth st., Kansas City, Mo., for catalog which will give particulars as to courses, terms, and so forth. Read Mrs. Seymour's article on page 239 of this number.

FOR FOREIGN SUBSCRIBERS

For the benefit of subscribers living in far distant countries, the Silent Unity Healing Thought and the Prosperity Thought are given one month in advance. Below are the thoughts that will appear in October Unity magazine.

HEALING THOUGHT

Held daily at 9 p. m.
October 20 to November 20

I'm quickened with life,
Love fills my soul.
I'm awake in the light—
Christ makes me whole.

PROSPERITY THOUGHT

Held daily at 12 m.
October 20 to November 20

Encompassed by Spirit,
I vision no dearth.
The riches of heaven
Fill the treasures of earth.

YOU FIND WHAT YOU ARE LOOKING FOR

When you take up the Unity Correspondence Course. The long search through books and systems ends when you discover the plain, simple teaching of Jesus Christ.

Often we receive letters from Unity teachers and healers who say that they wish we could impress upon students in the field the necessity of taking personal instruction from headquarters through this course of lessons. It gives one something definite to study. It gives him the recognized instruction of the School. It puts in understandable language some of the deeper metaphysical teachings.

Such subjects as entering the silence, demonstrating health and prosperity, are fully treated. An entire lesson is devoted to each of these.

One applying for this personal instruction should first have a good understanding of our fundamental principles as taught in the Unity books and magazines. The applicant must have studied "Lessons in Truth" thoroughly.

Tuition is on the voluntary love offering plan. A certificate from the School is given when the course is completed.

If you are interested in this help, write our Correspondence School department a simple request for a schedule of the lessons.

The other salient and attractive features of the Unity Sunday School Leaflet have been supplemented by a daily Bible reading. Send for sample copy of the Leaflet. Subscription price, $1 a year.

If you are in a position where you can sell Unity books, booklets, and magazines, write us for particulars concerning our discounts and commissions. Your inquiry should be directed to Unity Sales Department, c/o Unity School of Christianity, 917 Tracy, Kansas City, Mo.

SILENT-70

This is the department of Unity that attends to the distribution of free literature. You who have been benefited by the study of Truth and who desire to help others to see the Light, are invited to join Silent-70 and take up this work. Write to us for information.

Los Angeles, Calif.—My assortment of tracts and sample copies is almost gone; kindly send me a new supply. I assure you that I am doing a great work, dropping a word here and there among all sorts of people. How I love the work of Silent-70! I am shortly going to visit hospitals, and will distribute literature there. Also, I am getting many movie people interested.—*Silent-70 No. BV-34.*

A Penitentiary—I am getting along nicely in my study of "Lessons in Truth." I am a better man by far than I was before I enrolled in Silent-70. I get much comfort from reading a lesson and thinking over it.—*A Prisoner, S-70 No. CL-30.*

UNITY GOOD WORDS CLUB

"I am purposed that my mouth shall not transgress." Thirty-two thousand Good Words Club members have adopted this Scriptural standard. Freewill offerings help to meet the expense. The pledge:

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore I desire to become a member of Unity Good Words Club, that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversations against all negative words and to speak words of trust, faith, wisdom, goodness, truth, health, courage, cheer, purity, peace, prosperity, praise, joy, and good will. I will also abide by the rules of the club.

Name .....

Address .....

City ..... State .....

Sign this blank personally for enrollment.

The official Club pin (gold), $1.50, and the motto pledge card, $.25, are helps.

Please check the periodical to which you subscribe or have access: Unity (——); Weekly Unity (——).

WHERE UNITY PUBLICATIONS ARE SOLD

ARK., Hot Springs—Steigler Bros., 520 Central.
Little Rock—Pfeifer Brothers.

CALIF., Alameda—Home of Truth, cor. Grand and Alameda ave.
Alhambra—Unity Truth Center, 206½ W. Main st.
Berkeley—Home of Truth, 2097 Allston Way; Northbrae Truth Center, 1037 Colusa ave.
El Centro—Unity Reading Room, First National Bank bldg.
Fresno—Unity Truth Center, 925 Divisadero st.
Hermosa Beach—Metaphysical Library, 2621 Hermosa ave.
Hollywood—Library of the Open Portal, 1500 Courtney ave.
Lamanda Park—Unity Truth Center, 65 S. Roosevelt st.
Long Beach—Unity Society, 1150 E. 4th st.; Hewitt's Bookstore, 117 Pine st.; Unity Studio Library, 121 Chestnut ave.
Los Angeles—Unity Center, 2120 S. Union ave.; Unity Fellowship, 618 W. 9th st.; Unity Truth Center, 233 S. Broadway, rms. 405, 406; Home of Truth, 1975 W. Washington st.; Unity Library, 233 S. Broadway, rm. 342; Betty Crittenden, 4312 Rosewood ave.; Bullock's.
Modesto—Metaphysical Circle, 1030 12th st.
Oakland—Andrew J. Bloom, 643 16th st.; Fruitvale Truth Center, 2021 24th ave.; Unity Truth Center, 1450 B. Alice st., Mrs. R. A. Townsend, 376 38th st.
Orosi—Peace Center, box 22.
Palo Alto—N. T. Truth Center, 565 Hamilton ave.
Pasadena—Unity Society, 482 El Dorado st.; The Brown Shop, 190 E. Colorado st.
Sacramento—Unity Center, 309 Plaza bldg.; Unity Study Class, 1421 13th st.
San Bernardino—Harold Evans Kellogg, 443 3d st.
San Diego—Unity Society, 412 A st.; Home of Truth, 1515 Front st.; House of Blessing, 2109 2d st.
San Francisco—Unity Center, rm. 412, 251 Post st.; Metaphysical Library, 466 Geary st.; Home of Truth, 1919 Sacramento st.; near Gough; California Truth Center, 68 Post st.; Mission Unity Center, American Hall, Corner 20th and Capp sts.; Truth Center, 358 Sutter st.; The Emporium.
San Jose—Christian Assembly, 72 N. 5th st.; Metaphysical Center, 31-32 Porter bldg.
San Pedro—Unity Cottage and Center, 934 W. 11th st.
Santa Barbara—Truth Center, rm. 39, 17 E. Carrillo st.
Santa Cruz—Universal Truth Center, 2d floor Higm bldg.
Santa Maria—Valley Variety Store, 221 S. Broadway.
Santa Monica—Unity Truth Center, 538 Arizona ave.
Sebastopol—Unity Truth Center, Palmknolla, Petaluma ave.

COLO., Colorado Springs—Unity Center, 109½ N. Tejon st., rm. 10; Grimwood's, 20 N. Tejon st.
Denver—Unity Center, 302 Community Chest bldg.; College of Divine Science, 1819 E. 14th ave.; The Power Pub. Co., 4235 32d.
Pueblo—Unity Truth Center, 124 W. 13th st.

D. C., Washington—Unity Society, 1326 Eye st., n. w.; Woodward and Lothrop, 10th and 11th, F and G sts.; Metaphysical Library, 1627 K st., n. w.

FLA., Jacksonville—Unity Center, 302 Clark bldg.

ORLANDO—Carper's Bookstore, 24 S. Orange ave.
TAMPA—Unity Center, 1107 Marion st.; Henry C. Parrott, P. O. Box 581.
GA., SAVANNAH—Adler's Department Store.
IDAHO, BOISE—Arch, Cunningham & Co., 910 Main st.
MONTPELIER—Verna I. Shupe, lock box 531.
ILL., CENTRALIA—Metaphysical Library, Trust Bank bldg.
CHICAGO—First Unity Society, 500 Capitol bldg., 159 N. State st.; The Unity Fellowship, rm. 1008, 410 S. Michigan ave.; Roseland Unity Study Club, 111 W. 104th st.; Mrs. F. G. Ritchie, 1814 Straus bldg., 312 S. Michigan ave.
CHICAGO HEIGHTS—Unity Home of Truth, 1136 Emerald.
WAUKEGAN—Mrs. C. W. Lindberg, 408 South ave.
IND., ANDERSON—Glen M. Tait, 505 Farmers Trust bldg.
INDIANAPOLIS—Unity Truth Center, 1114 Odd Fellow bldg., Unity Practical Christianity, 74 When bldg.
KOKOMO—Mrs. Norman Simpson, 523 S. Washington st.; Sander's Book Store, 119 E. Walnut st.
WABASH—Mrs. Alice M. DePuy, 75 W. Maple st.
IOWA, DES MOINES—First Unity School, 730 19th st.
OSKALOOSA—Mrs. Kate Caldwell, 714 E. High st.
SIOUX CITY—Unity Truth Center, 409 Ross st.
KAN., KANSAS CITY—School of Christianity, 1936 N. 6th st.
WICHITA—Miss Anna Thornton Jones, 1855 N. Market.
KY., LOUISVILLE—Truth Center, 604 Shubert bldg.; W. K. Stewart Co., 425 S. 4th st.
LA., NEW ORLEANS—P. L. Brothers, sr., 1207 Constantinople st.; Riverside Unity Center, 2301 St. Thomas st.; Christ Church of Divine Science, 5641 W. End blvd.
MAINE, SACO—The World Helpers of Humanity, Flagg Pond Road.
MASS., BOSTON—Boston Truth Center, 739 Boylston st.; Metaphysical Club, 234 Boylston st.; Home of Truth, 111 Newbury st.; Old Corner Bookstore, 27-29 Bromfield st.
CAMBRIDGE—Truth Center, 71 Martin.
LOWELL—Mrs. Frank W. Derby, 11 Cascade ave.
SPRINGFIELD—Mrs. Mary Margeson, 356 Main st.
MICH., BATTLE CREEK—Unity Study Class, 90 Highway st.
DETROIT—Unity Center, 3782 Woodward ave.; The Higher Thought Assembly, 1432 Farmer st.; John V. Sheehan & Co., 1550 Woodward ave.; Mrs. Catherine Burnham, Tuller hotel; The Book Nook, 4650 Woodward at Forest.
FLINT—School of Metaphysics, 417 Stevens st.
GRAND RAPIDS—Ida M. Bailey, Coit road, North Park, R. R. 9; Herpolsheimer Co.
IONIA—Lucia B. Vosper, E. Main st.
KALAMAZOO—School of Christianity, 211 W. Dutton st.
LANSING—John A. Preston, 303 Seymour ave.
MINN., DULUTH—Mr. Peter Lein, 224 W. 1st st.
MINNEAPOLIS—Unity Society, 1760 Hennepin ave., apt. 4; Unity Center, 831 Aero bldg.; Caroline D. Walen, 2310 W. 50th st.
ST. PAUL—Metaphysical Library, 99 Garfield st.; Society of Truth, 446-A Wabasha st., rm. 3.
MISS., BILOXI—The Tea Shoppe, 133 Lameuse st.
GREENWOOD—R. L. Hataway, 807 S. Main st.
MO., KANSAS CITY—Unity Library, 913 Tracy ave., Unity Reading

rm., 1107 Waldheim bldg.; E. V. and Ejane Ingraham, Jewell bldg., rm. 203, Armour and Troost; Unity Study Class (colored), 2319 Michigan ave.; Emery, Bird, Thayer, 11th and Walnut.
St. Joseph—Unity Center, rm. 22 Ballinger bldg.
St. Louis—H. H. Schroeder, 3537 Crittenden st.; Divine Science and Unity Center, Hotel Melbourne, Grand and Lindell; St. Louis Truth Center, 4030 Lindell; Mrs. J. C. Appel, 2631 Russell ave.
MONT., Butte—Keefe Brothers, 25 W. Park st.
NEBR., Falls City—Unity Center, 1707 Stone st.
Lincoln—Unity Society, 502 Fraternity bldg.
Omaha—Unity Study Class, 3314 Burt st.
N. H., Manchester—Home of Truth, 153 Concord st.
N. J., Elizabeth—Unity Society, 1081 E. Jersey st.
East Orange—Divine Science and Unity Society, 569 Main st.
Hackensack—Truth Center, 360 State st.
Montclair—Mrs. M. Elizabeth Blackmore, 303 Claremont ave.
Paterson—Unity Truth Center, 98 Broadway.
N. M., Raton—May Schleifer, 321 N. 4th st.
N. Y., Buffalo—Buffalo Unity Society, 180 Mariner st., Mariner hall; League for the Larger Life, 152 Elmwood ave.; Aries Book Shop, 116 Delaware ave.
Chautauqua—The Chautauqua Bookstore.
New Rochelle—Unity Center, 14 Banefay Place.
New York—Unity Society, 250 W. 57th st.; Brentano's, 5th ave. and 27th st.; Goodyear Metaphysical Book Shop, Inc., 25 W. 42nd st.; Book Corner Shop, 222 W. 72nd st.; Center Publishing Co., 828 7th ave.; Divine Science Co., Inc., 113 W. 87th st.
Rochester—Unity Society, Fine Arts bldg.; Scrantom's, Powers bldg.
Schenectady—Unity Center, 125 Park ave.
Syracuse—Katherine H. Carter, 155 E. Onondaga st.
OHIO, Akron—Unity Church of Truth, 283 S. Main.
Canton—Ralph Young, 139 Cleveland ave., s. w.
Cincinnati—Divine Science Library and reading rm., 9-11 W. 4th st., rm. 57; New Thought Temple Library, 1216 Mercantile Library bldg.; Unity Center, parlor floor, Burnet house, 3d and Vine; Mrs. Wilhelmina Bickett, 2710 Cleinview ave.
Cleveland—Cleveland Truth Center, 725 Hickox bldg.; Mrs. Frank Ohlman, 11322 Ohlman ave.; Unity Study Class, 3518 Poe ave.; Tucker School of Expression, 5012 Euclid ave.
Columbus—Unity Truth Center, Seneca hotel, cor. Broad st. and Grand ave.; McClelland Bookstore, High st.
Dayton—Pettibone McLean Co., 23 W. 2d st.
Hamilton—New Thought Unity Temple, 7th near High.
Mt. Vernon—Mrs. Katherine K. Staunton, 15 N. Mulberry st.
Rocky River—Unity Center, box 134.
Toledo—Unity Study Class, 656 Pleasant pl.
OKLA., Anandarko—Mrs. Nettie Melton, 216 W. Oklahoma ave.
Muskogee—Unity Truth Center, 133 East Side blvd.
Oklahoma City—Unity Center, 309 Baltimore bldg.; First Divine Science Church, 1313 N. Hudson; Wiggner Book Co., 128 W. Main st.
Tulsa—A. F. St. Clair, Densmore hotel; Tulsa Unity Class, 211 Seaman bldg.; Tulsa Bookstore, 19 W. 3d.
ORE., Mill City—Jennie Christensen, c/o Mrs. A. Hinkle.
Park Place—Mrs. Clara H. Rosebraugh.

PORTLAND—The Metaphysical Circulating Library, 312 Central bldg.; The Realization League, 727-28 Corbett bldg.
PA., BUTLER—Mrs. Ethel C. Turner, 339 N. McKean st.
ERIE—Erie Truth Center, c/o Reed House.
PHILADELPHIA—Unity Center of Truth, 236 S. 13th st.; The Chapel of Truth, 1507 Walnut st.
PITTSBURGH—Kingdom School of Christianity, 819-21 Wabash bldg. (Entrance 410 Liberty ave.)
WILKES BARRE—Alice B. Sadler, 57 Terrace st.
R. I., PAWTUCKET—Mrs. Ida M. Syddall, 53 Lupine st.
PROVIDENCE—New Thought Center, 72 Weybosset st., rm. 307.
TENN., KNOXVILLE—Frank J. Frye, 400 McKee st.
NASHVILLE—Unity Center, 307 Commercial Club bldg., Unity Truth Center, 150 5th ave., n., Psychology Club bldg.
TEX., AUSTIN—Griegs, 910 Congress ave.
DALLAS—Unity Society, 1301½ Elm st.; Mrs. C. H. Garvin, 1401 N. Beckley, Sta. A; Unity Club, 3606 Roseland ave.; Unity Self-Help Circle, 1631 Pine st.
EL PASO—Unity Truth Center, 1728 Wyoming st.
FT. WORTH—Unity Center, 505 Worth bldg.
GALVESTON—Purdy's Bookstore, 2217 Market st.
HOUSTON—Unity Metaphysical Center, 1 and 2 New Majestic bldg.
PALESTINE—Mrs. P. D. Wolff.
SAN ANTONIO—Unity Center, rm. 10, Jowdy bldg.
UTAH, SALT LAKE CITY—Horton Bookstore, 27 E. Broadway.
VA., NORFOLK—Unity Center, 2817 Villa Circle; Freeman's Bookstore, 243 Gramby st.; Norfolk Truth Center, 119 Tazewell st.; Mrs. P. B. Cain, 1248 W. 27th st.
WASH., CHEHALIS—Mrs. Alice L. Ruth, 876 Folsom.
SEATTLE—S. Louise Foulks, 1217 7th ave.; Raymer's Old Bookstore, 1330 1st ave.; The Bookmart, 622 Pike st.; Center of Christian Philosophy, 537-538 Waldorf hotel; The Bookery, 4241 University Way.
SPOKANE—Spokane Book and Stationery Co., 903 Riverside ave.; The Church of Truth, cor. 6th ave. and Jefferson st.
TACOMA—Metaphysical Center, 719 S. E st.; Raymer's Old Bookstore, 1317 Pacific ave.
WIS., MILWAUKEE—First Unity Center, 130 Oneida, rm. 6.
WYO., CASPER—Unity Truth Center, box 33.
AUSTRALIA, MELBOURNE—Anna Hudson, 145 Collins st.; New Thought Book Shop, 229 Collins st.
PERTH, WESTERN AUSTRALIA—Albert & Sons, 180 Murray st.
SIDNEY, N. S. WALES—Truth Center, Cole's arcade, 346 George st.
B. W. I., PORT OF SPAIN, TRINIDAD—Selyn Commercial Agencies, 71 Prince st.
CAN., MOOSE JAW, SASK.—Unity Center, 214 Hammond bldg.
TORONTO, ONT.—Toronto Unity Center, 53 College st.
VANCOUVER, B. C.—Vancouver Truth Center, 18 Fairfield bldg.
VICTORIA, B. C.—Unity Center, 600 Campbell bldg.
WINNIPEG, MAN.—Unity Society, 672 Alverstone st.
ENG., LIVERPOOL—Annie Fairbank, 136 Granby st., Princes Park.
LONDON—L. N. Fowler & Co., 7 Imperial arcade, 4, 5, 12, and 33 Imperial bldg., E. C.; The Rally, 39 Maddox st., W1; Theodore Waterman, 14b Church Road, Upper Norwood, 3 E 19.
SCOTLAND, GLASGOW—Unity Library, 118½ Duke st.
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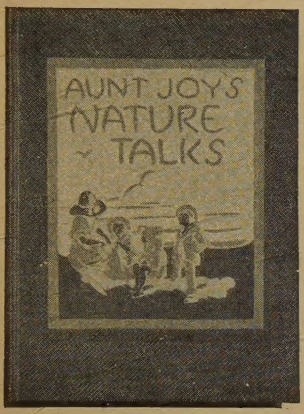

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